A

DISCOURSE

Concerning the

Gift of Prayer:

SHEWING

What it is, wherein it Consists, and how far it is Attainable by Industry.

WITH

Divers Useful and Proper Directions to that purpose, both in respect of Matter, Method, Expression.

By *JOHN WILKINS*, D. D.
Late Lord Bishop of *Chester*.

Whereunto may be added,

ECCLESIASTES:

OR,

A DISCOURSE

Concerning the

GIFT of PREACHING,

By the same Author.

London: Printed for *J. Lawrence*, at the *Angel* in the *Poultrey*; and *A.* and *J. Churchil*, at the *Black Swan* in *Pater-Noster Row*. 1695.

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TO THE READER.

IT may justly seem a wonder, that amongst the vast multitude of Books, wherewith the World doth abound, there should be so little written of this Subject here insisted upon, being of such great consequence, and general concernment.

There is scarce any kind of Skill or Ability, which may be taught and learnt, but it hath been reduced to an Art, *and laid down according to some Rules and Method, for the more facil and full comprehension of it.*

How copious are the Treatises concerning Human Oratory? *And divers have written particularly of the* Gift of Preaching, *besides the many* Examples *of it in* Homilies *or* Sermons. *And so likewise for the* Models *or* Patterns *of* Devotion, *which are very numerous, almost in all Languages.*

But for the Gift of Prayer, *or the Rules whereby a Man may be directed to an ability of expreſſing or pouring out his Soul in this Duty; there is (for ought I can find) but little written of it in any Language, though it be of ſuch general uſe for all Kinds and Profeſſions of Men; and though the* Gift *be as much better than the* Pattern, *as the* Receipt *is better than the* Medicine.

I am very ſenſible, that the performance of this Duty in a Spiritual Manner, *is from Infuſion from above, and does not fall under the Rules of* Art; *but yet there are ſome ſpecial advantages in the performance of it, both for the furniſhing of the* Judgment, *and the exciting of the* Affections; *which a Man may be ſupplied with by Study and Premeditation; and the enquiry after theſe, is the proper Subject of this Diſcourſe.*

Every one will be ready to acknowledge it for an excellent Ability, when a Man can readily ſuit his Deſires unto ſeveral Emergencies, and upon any occaſion pray without Book; but many look upon it as being extream difficult, and not for an ordinary Perſon to attain. That which is here endeavoured, is to make it plain and facil.

There are three ſpecial hindrances which do indiſpoſe Men for this ſervice; want of Mat-

Matter, *and* Order, *and* Words, *for the ſupply of which, here is propoſed a copious Field of* Matter, *a regular Frame for* Method, *and Scripture phraſe for* Expreſſion, *which no man need be aſhamed to imitate or borrow.*

The knowledge and conſideration of theſe things, muſt needs be very uſeful for all callings of Men, (*every one being concerned to perform the* Duty, *and conſequently to labour after the* Gift)*: Eſpecially for ſuch whoſe buſineß it is, after a more peculiar manner* to give themſelves unto Prayer, and the Miniſtry of the Word. *And amongſt theſe, chiefly for ſuch younger, unexperienced Men* who have not their Senſes exerciſed *to diſcern what is proper and fitting; and therefore when they are put upon this Service, may be apt by their ignorance in this kind, to proſtitute the Solemnity of this Duty.*

This Diſcourſe was at firſt intended only for private Uſe and Direction; it was for the ſubſtance of it drawn up divers Years ſince, as it is now repreſented, before I knew ſo much as any one Author who had formerly attempted this Subject: Since that, I have met with, and peruſed the profitable Labours of ſome others in this kind, * *M.* Elnath

* Abba Father.

nath, Parre, * *M.* Clark, † Sculteτus: *I have likewise consulted such other Treatises as did seem most nearly to border upon it: Not neglecting the Discourses of those who are stiled* Magistri rerum Spiritualium, *concerning the Rules they prescribe for* Mental *Prayer.*

* Holy Incense.
† De Precatione.
Guil. Parisiensis de Rhetorica divina.
Wesselus Groningensis de Oratione.
Alfonsus Rodricus Exerc. Perfectionis. Tract. de Oratione.

I have formerly Published some other Preparations of a like nature, upon another Subject, by which I am encouraged unto some hope that this likewise may be acceptable.

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Concerning the

Gift of Prayer.

CHAP. I.

What this Gift is, why ascribed to the Spirit, the Ingredients required to it.

THE true happiness of every Christian, does properly consist in his spiritual *communion* with God.

This *communion* is chiefly exercised in those two acts of Religion,

{Prayer,
{Hearing of the Word.

Praying may be considered under a two-fold notion, either as a {Duty, / Gift.

It is of very great concernment to every man, to be rightly acquainted with it in both these respects:

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ſpect: How it *muſt* be *performed* as a *Duty*; and how it *may* be *attained* as a *Gift*.

I am at this time to diſcourſe of it only in this later ſenſe: The *Gift* of Prayer may be thus deſcribed.

It is ſuch a readineſs and faculty, proceeding from the Spirit of God, whereby a man is enabled upon all occaſions in a fitting manner to expreſs and to enlarge the deſires of his heart in this duty.

As to the attaining of this Gift in its true latitude and fulneſs, there are three ſorts of ingredients required.

1. Something to be *infuſed* by the Spirit of God, who muſt ſanctifie and ſpiritualize the judgments and affections, before we can either apprehend, or deſire any thing as we ſhould.

2. Some *natural* endowments and abilities diſpoſing us for this Gift, as readineſs of Apprehenſion, Copiouſneſs of Fancy, Tenderneſs of Affection, Confidence, and Volubility of Speech, *&c.* which are very great advantages to this purpoſe, being naturally much more eminent in ſome than in others.

3. Something to be *acquired* or gotten by our own induſtry. Namely, ſuch a particular and diſtinct apprehenſion both of our ſins and wants, and the mercies beſtowed upon us, that we may be able to expreſs the thoughts and diſpoſitions of our minds concerning them, in ſuch a decent form as may excite both in our ſelves and others, ſutable affections.

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The first of these is by some stiled the *Spirit* of Prayer; the two latter the *Gift* of Prayer: the two first of these do not fall under the Rules of Art, being not to be taught or learnt; and therefore to these, our endeavours cannot of themselves contribute; the one being a special Grace, the other a common Gift of the Spirit, grounded upon innate propensity of temper or constitution: and so 'tis the third chiefly that concerns our present enquiry.

Each of these may be separated from one another. There may be true *Grace* in the heart where there is but a very small measure either of this *natural* or *acquired* ability. And on the other side, a Man may have the *Gift* of Prayer, Pf. 68. 18. who has not the *Spirit* of Prayer; that is, there may be a great degree of these common gifts in such as are altogether estranged from the life of grace. 'Tis probable, that *Judas* was eminent for these, and therefore was chosen an Apostle; and so those others, who at the last day shall Mat. 7. 22. plead for themselves, *Lord, have we not preached in thy Name, and cast out Devils? &c.* They did all this *in his Name*; that is, they were by him both outwardly *called* and *gifted* for these services.

Such as have only the second of these, may sometimes excel those that have the third; whence it comes to pass, that Men of very ordinary parts, in respect of any *acquired* abilities, may be more ready and copious in this service, than those who in respect of other knowledge, are much beyond them.

But then only is this Gift compleat, when there

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is a joint concurrence of all theſe three ingredients, when the heart is ſanctified, and the natural abilities improved by induſtry.

That is a very oppoſite Text to this purpoſe, and doth treat particularly concerning this Subject *Prayer*, under the notion of a Gift, *Rom.* 8. 26. *The Spirit helpeth our infirmities; for we know not what we ſhould pray for as we ought; but the Spirit it ſelf maketh interceſſion for us with groanings which cannot be uttered.*

The chief ſcope of that place may be compriſed in theſe three propoſitions.

1. That of our ſelves we are very ignorant and impotent in this buſineſs of Prayer, having many infirmities, not knowing what to pray for as we ought. Not but that a meer natural man, upon the ſenſe of any preſent want or danger, may apply himſelf unto this duty for remedy (as the Mariners in *Jonah*) this being a common inſtinct of nature. But to perform it *acceptably*, either for the *matter*, *what* we ſhould pray for; or the *manner*, *as we ought*; this is a buſineſs of much greater difficulty, becauſe it is required to be *according to the will of God*, ver. 27. And *the natural man underſtandeth not the things of God, neither can be know them, becauſe they are ſpiritually diſcerned.* But *unto every good work reprobate, void of Judgment*, being *alienated from the life of God, through the blindneſs that is in him.*

1 Cor. 2. 14. Tit. 1. 16. Eph. 4. 18.

There is naturally in every man both an impotency of Judgment, an enmity and averſneſs of deſire towards all holy duties in general, and parti-

particular to this of Prayer: *We cannot order our speech to God by reason of darkness*, saith, *Elihu*; and therefore the Disciples upon their first conversion, being sensible of their own disability in this kind, they made their addresses to our Saviour, that he might *teach them how to pray*. Job 37. 19. Luk. 11. 1.

2. The Spirit of God must be our guide and assistance in this duty: He must *help our infirmities*, and make intercession for us. Not that the Holy Ghost is our Mediator of Intercession, that is properly the Office of the Son, who is therefore stiled *our advocate*. *There is one Mediator betwixt GOD and Man, the Man Christ Jesus.* 1 Joh 2. 1. 1 Tim. 2. 5. 'Tis he only that in respect of his Merits and Sufferings, does make intercession for us, *Rom.* 8. 34. But now, because the Spirit of God does excite our hearts to prayer, and infuse into us holy desires, stirring us up, and instructing us in this duty; therefore is he said to intercede for us. So *Gal.* 4. 6. there the Spirit is said to cry *Abba Father*: *God hath sent the Spirit of his Son into your hearts, crying Abba Father*; and yet, *vers.* 15. of that fore-cited place, 'tis said, *We have received the spirit of Adoption, whereby we cry Abba Father.* In which places being compared, the Spirit is said to cry *Abba Father*, because it makes us to do so: So he is said to pray for us, because he does inform and quicken us to pray for our selves. Rom. 8.

'Tis one of his peculiar Titles, to be stiled the *Spirit of Supplication*, because of that special influence which he hath in the bestowing of this gift. Zac. 12. 10.

Ps. 51. 15. gift. He must *open our lips, before our mouths can shew forth his praise.*

Not that the other Persons of the Trinity are excluded from a joint concurrence in this work: *Opera Trinitatis ad extra sunt indivisa*; All the actions of the blessed Trinity, (excepting only those that are of intrinsecal relation) being the undivided works of all the Three. But now because our gross understandings are not able to conceive of this Trinity without some distinction of their Offices and Operations in reference to us; therefore does the Scripture condescend so far to our capacities, as to speak of these common works by way of *Appropriation.* Thus *Power* and *Creation* is commonly ascribed to the *Father*; *Wisdom* and *Redemption* to the *Son*, *Goodness* and all habitual *Graces* or *Gifts*, to the *Holy Ghost*.

Dr. *Sanderson* in 1 Cor. 12.

These general Operations of the Spirit are usually distinguished into two sorts:

Either { Κάρις. } Grace.
{ Κάρισμα. } Gift.

Or in the common expression of the Schools there is, 1. *Gratia gratum faciens*, which refers to those Gifts of *Sanctification* that do more especially concern our own Happiness. 2. There is *gratia gratis data*, which concerns Gifts of *Edification*, whereby we are made useful to others, according to our several stations.

Of the first kind are all those spiritual Graces, Faith, Repentance, Humility, *&c.* infused into us in our Regeneration.

Unto

Unto the other are reducible all kind of *secondary Endowments* or Abilities whatsoever, that belong to the reasonable Soul (excepting only those *first faculties* that flow immediately *à principiis speciei*, and are in all men alike): I say, all kind of Abilities or good Habits, are reducible under this head, Whether or no they are by extraordinary and *immediate infusion*, as were those Gifts in the Primitive Times, of Tongues, Miracles, Healing, *&c.* 1 *Cor.* 12. Dr. *Sanderson*, Ib.

Or whether they are *natural* Abilities, arising from Mens several Tempers and Dispositions; as strength of Judgment, quickness of Fancy, warmness of Affection, readiness of Speech.

Or else, whether they are *intellectual* Habits, which are acquired and perfected by Education, Industry, Experience; as when Men become skilful in any particular Art or Profession. That skill of *Bezaliel* and *Aholiab*, for those curious artificial Works of the Tabernacle, to work in Gold, and Silver, and Brass, and cutting of Stones, and carving of Wood, was from the *Spirit of God*, Exod. 35. 31. The secular Policy of *Achitophel*, the natural Wisdom of *Solomon*, the skill of the Plow-man, both in sowing and threshing, does proceed from the same Spirit, from whom every good and perfect Gift does come. In brief, when Men become skilful and expert in any faculty, whether Disputing, Oratory, Preaching, Praying, *&c.* each of these does proceed from the *Spirit of God*, as the *principal* Author of them; *dividing to every man severally as he will.* All other helps, whether from Nature Isa. 28. 26. 29. 1 Cor. 12. 11.

Nature or Industry, being but *secondary*, *subordinate* Aids, which are by him made effectual for the accomplishing of these ends. That question of the Apostle being fitly applicable unto all preheminencies of this kind, *Who made thee to differ from another?* And *what hast thou that thou hast not received?* 1 Cor. 4. 7.

So then, All kind of good Habits or Abilities, and particularly this Gift of Prayer, with the several Degrees or Ingredients of it, are to be ascribed unto the Spirit of God, as being the chief Donor of them.

3. This Gift of the Spirit is not barely by Infusion, but by assisting our endeavours, by helping together with us, συναντιλαμβάνεται, *collaborantes adjuvat*: He helpeth together with, and over-against us, (so the Original word does properly signifie) as when another man sets to his shoulder, to bear a part with us in the lifting of any burden: We must put forth our best endeavours, and then we shall not want his assistance. The Spirit of God does ordinarily work by means; and it is an old Rule in Divinity, *Habitus infusi infunduntur per modum, acquisitorum*: *Infused* Habits are usually wrought in us after the same manner as *acquired*; that is, gradually, and not without humane endeavour and co-operation.

In the Primitive Times indeed, when the *Church* was in its *Infancy*, then the Text was put into their Mouths, they were extraordinarily inspired with these Gifts by immediate Infusions, without the usual means of Study and Labour; but that

that *Manna* was only for the *Wilderneſs*, when other common ways could not be made uſe of; whereas, when the Church is grown up to the eſtate of *Manhood*, and is *poſſeſſed of the Land*, God does now expect that we ſhould plow and ſow, and eat the Fruit of the Earth in the ſweat of our brows; that we ſhould ſerve his Providence, and depend upon him only in the uſe of means: and as *Children* do not learn to ſpeak diſtinctly, but after many trials; ſo neither can a *Chriſtian* be able (as he ſhould) to cry *Abba Father*, till he has beſtowed ſome time and experience in the learning of it.

CHAP. II.

Two Extreams that make men defective in this Gift: Confining themſelves wholly to Set-forms: Depending wholly upon ſudden Suggeſtions.

FRom what hath been already ſaid, 'tis eaſie to infer, That there are two extreams which uſually hinder men from a Proficiency in this Gift.

1. When they ſo confine themſelves to the help of Books and particular Set-forms, as not to aim at, or attempt after any further improve-

ment of their own Knowledge and Abilities in this kind.

2. When men depend altogether upon sudden suggestions, as if it were a quenching or confinement of the Spirit, to be furnished before hand with Matter or Expressions for this Service.

Unto those that err in the first kind, I would suggest these considerations:

First, by way of concession: As for those weaker Christians and new Converts, who have not their hearts enlarged with an ability to express their own wants and desires, 'tis both lawful and convenient for such to help themselves, not only in their *Families*, but even in their *secret* Performances of this Duty, by the use of some good Book, or prescribed Form, until by farther endeavour and experience they may attain unto some Measure of this Gift.

Such Persons may perhaps find oftentimes their own case and condition more pithily and affectionately set down in a Prayer penn'd by another, then they are able to express it themselves. And if the use of such a Form do prove a means to warm their Affections, and inkindle their Graces; certainly then it cannot be justly stiled a quenching of the Spirit. 'Tis not *essential* unto the nature of Prayer, that it be either read, or rehearsed by memory, or by immediate and sudden suggestion, (these things being such *circumstantial* adjuncts, as have not any absolute intrinsical necessity or unlawfulness) but rather that it be delivered with understanding and su-

suitable Affections, with Humility and Confidence, and an inward Sense of our Conditions. Nor is there any great difference (as they are considered in themselves) betwixt repeating by memory, and reading out of a *Book*, the memory being but a kind of invisible Book for the Register of our Thoughts: tho' in this case it should be specially remembred, that in the use of such prescript Forms, to which a Man hath been accustomed, he ought to be narrowly watchful over his own heart, for fear of that lip-service and formality, which in such cases we are more especially exposed unto. This I thought good to premise for the removal of prejudice on the one hand.

But now in the second place, for any one so to set down and satisfie himself with this Book-prayer, or some prescript Form, as to go no farther, this were still to remain in his Infancy, and not to grow up in his new nature: This would be, as if a Man who had *once* need of crutches, should always afterwards make use of them, and so necessitate himself to a continual impotence. 'Tis the duty of every Christian to grow and encrease in all the parts of Christianity, as well *Gifts* as *Graces*; to exercise and improve every holy Gift, and not to stifle any of those abilities wherewith God hath endowed them. Now how can a Man be said to live suitable unto these Rules, who does not put forth himself in some attempts and endeavours of this kind? And then besides, How can such a Man suit his desires unto several emergencies? What

one says of *counsel* to be had from Books, may be fitly applied to this *Prayer* by Book; that 'tis commonly of it self, something flat and dead, floating for the most part too much in *generalities*, and not *particular* enough for each several occasion. There is not that life and vigour in it, to engage the Affections, as when it proceeds immediately from the Soul it self, and is the natural expression of those particulars, whereof we are most sensible.

And if it be a fault not to strive and labour after this Gift, much more is it to jeer and despise it by the name of *ex tempore Prayer*, and praying *by the Spirit*; which expressions (as they are frequently used by some men by way of reproach) are for the most part a sign of a prophane heart, and such as are altogether strangers from the power and comfort of this duty.

Whereas 'tis commonly objected by some, That they cannot so well joyn in an unknown Form with which they are not beforehand acquainted. I answer, That's an inconsiderable objection, and does oppose all kind of Forms that are not publickly prescribed. As a Man may in his *judgment* assent unto any divine *truth* delivered in a *Sermon*, which he never heard before, so may he join in his *affections* unto any holy *desire* in a *Prayer*, which he never heard before. If he who is the mouth of the rest, shall through imprudence deliver that which we cannot approve of, God does not look upon it as our Prayer, if our desires do not say *Amen* to it.

If it be again objected, That this Ability of Pray-

praying without book, may perhaps be fit for Miniſters, and ſuch as are of more eminent Learning and Knowledge, but it is not to be expected from others.

I anſwer, 'Tis true, ſuch perſons are more eſpecially concerned in this *Gift*, and 'tis the greater fault and ſhame for them to be without it; but yet *others* are not exempted from labouring after it, no more then they are from the occaſions or need of it, or performing the *Duty*. And as for the pretended difficulty of it, I ſhall in this Diſcourſe make it evident, that if it be but *ſeriouſly* attempted (as all religious buſineſſes ought to be) 'tis eaſie to be attained by any one that has but common capacity.

Unto thoſe that are in the other extream, depending altogether upon ſudden infuſion, and neglecting to prepare themſelves for this ſervice by ſtudy and premeditation, unto ſuch I would propoſe theſe conſiderations.

1. By way of conceſſion. 'Tis true, a Man ought not to tie himſelf ſo preciſely to any particular form of words (though of his own compoſing, and fitted to his condition) but that he may either add or alter, according as any emergent occaſion, or ſome new affection ſuggeſted ſhall require. Sometimes perhaps he ſhall feel his heart more warm, his deſires more vigorous, and his expreſſions more copious and ready. And in this caſe he ſhould not ſuffer himſelf to be ſtraitned or confined within any old Form, but may expatiate more freely, according as he finds his inward enlargements.

But then in the second place, this does not hinder, but that *generally* 'tis both lawful and necessary to prepare our selves, as for this Gift in *general*, so for every particular act of it, by premeditating (if we have leisure for it) both Matter, and Order, and Words. For though it be a Gift of the Spirit, yet 'tis not to be expected that it should suddenly be infused into us without any precedent endeavours of our own; no more then the Gift of Preaching, for which the ablest Ministers are bound to prepare themselves with diligence and study; there being not any ground for a Man to expect more immediate supplies from above, in the duty of Prayer, than in that of Preaching.

But here it should be considered, that there is in this business of preparation a great difference to be allowed for, in respect of { Persons. / Times.

1. There is a vast distance betwixt the abilities of several *Persons*, even those that have been practised and experienc'd in this kind; some being naturally of a warmer temper, more easie affections, and ready expression; others more cold and slow in each of these. Now the same study and strictness in the preparation of Matter and words, is not alike required from each of these. The proportion of Gifts which any Man hath received, is the measure of his work and duty: To whom much is given, of him much will be required, in respect of *preheminence* and *ability*: And *when the Iron is blunt, a man*

must

must put to the more ſtrength, in reſpect of *care* and *diligence*; one of theſe ought to be the more *able* and *eminent*, the other ought to be the more *ſtudious*.

The meaſure of one Man's Gifts is not a rule for another Man to work by, or to be cenſured by. And therefore (by the way) 'tis a great miſtake in thoſe who are apt to judge one Man, as coming ſhort in his *Duty*, becauſe he hath not the ſame eminency of *Gifts* with another; though ſuch an one perhaps can, with fitting proper Expreſſions, enlarge himſelf in this Duty upon any ſudden occaſion, yet he ſhould not condemn another that cannot. Our *abilities* are not rules for *other mens actions*: *God accepteth according to what a man hath, and not according to what a man hath not.* 2 Cor. 8. 12. In reſpect of *Duty*, we ſhould labour to emulate the beſt; but in matter of *Gifts*, as we muſt not neglect the means of improving them, ſo we muſt be content with our Portion, though we come behind others.

'Tis true, if our Affections could always *lead* our Prayers, then the Expreſſion would be more facil, and the premeditation might be the leſs. But becauſe there will be ſometime a neceſſity that our Affections ſhould *follow*, and be ſtirred up by our Expreſſions, which is eſpecially to be aimed at when we pray in publick, (in reference to thoſe that joyn with us) and will very often fall out likewiſe in our ſecret Devotions; therefore 'tis requiſite that a Man ſhould be always furniſhed with ſuch premeditated Forms, as may

be moſt effectual to this end, namely, to excite the affections.

And to this purpoſe, if thoſe heads which will be always pertinent, and of continual neceſſity, were comprehended in ſome ſet Form, ſtudied with care and diligence, they might perhaps be more ſerviceable for the ſtirring up of our Faith and Affections, then they could otherwiſe be, if they did proceed only from our own ſudden conceptions.

2. We ſhould likewiſe diſtinguiſh betwixt the ſeveral times and occaſions of performing this duty, when we are call'd to it, either *publickly* with others, or *ſecretly* betwixt God and our own Souls. Now there is not the ſame degree of premeditation and ſtudy required for each of theſe. A Man may in ſecret take a greater liberty to enlarge himſelf in ſuch ſudden expreſſions, as are not in themſelves perhaps ſo proper and ſignificant, which yet may be ſuitable to the preſent intention, becauſe they ſet forth his own immediate thoughts. But now when we are to be the mouth of others, then our buſineſs muſt be to engage their affections that joyn with us; and therefore our expreſſions here ſhould be ſo proper and deliberate, as may be moſt effectual to this end; now ſuch kind of unpremeditated Forms as may ſerve well enough to ſet forth our own deſires, will not perhaps be ſo proper to excite anothers.

That is certainly the fitteſt *form*, which does moſt adequately anſwer the chief *end* of Prayer, namely, to ſtir up the affections, and expreſs the

the desires: Now this in our publick Devotions, where we are to joyn with others, and to make impression upon them, I say, in such cases this may generally better be done by study and premeditation, then by leaving it to sudden conceptions: Such crude notions, and confused matter, as some men by their neglect in this kind will vent, does rather nauseate and flat the Devotion, then excite it.

And therefore upon such occasions, we should take care that our expressions be so weighty and serious, as may be sutable to the end and the solemnity of this service; and the less any man's former practise and experience hath been, by so much the greater ought his wariness and study to be at such times.

And here I cannot but observe two kind of imprudencies, with which good men are sometimes apt to be over taken, an affectation of *length*, and an affectation of continual *varying their phrase*, when as their inward enlargements do not perhaps fit them for either.

And by this means, they become exposed unto some empty, impertinent, unseemly expressions. They should consider, that though it be in it self very useful, and argues an excellent ability to do these things well; yet there may be too great an affectation of them. And then besides, neither is every Man, nor perhaps any Man at all times fit for them; I mention these only as right-hand infirmities, upon which prophane men will be apt to take great advantages, and to confirm themselves in their prejudices, and therefore every

ry prudent Christian should be watchful against them.

There is nothing more unsutable to the solemnity of this duty, to that reverence which we owe unto the divine Majesty, than to bespeak him in a loose, careless, empty manner. Though God is not bettered by any thing we can give or do, all our services being to him as nothing; yet he is pleased to esteem of them by their commensuration to us, if in respect of our abilities they are the best: And with any thing below our best, we cannot expect he should be satisfied. All kind of worship should proceed from a desire and study to honour God, and therefore ought to be performed with our utmost care and abilities. Under the Law, men were bound to sacrifice unto God the best of their substance; and if Sacrifice be a type of Prayer, then also we are bound to pray unto him in the best manner and form that we can invent; and consequently in a premeditated form, when that may be most effectual to direct us in our desires, and to stir up our affections. The multiplicity of our wants, the unfaithfulness of our memories, the dulness and slowness of our apprehensions, the common extravagancies of our thoughts, will all require our best care for the remedy of them, and Premeditation may be a very proper means for this purpose.

Job 9. 14. Mr. *Caryl.* *Job* speaks of *choosing out his words*, to reason with God. As it is amongst Persons and Things, so it is amongst Expressions too, some are *choice* and *beautiful*, others *refuse* and *improper*. Now a Man should be careful to select the fittest words

words to expreſs himſelf in this duty. And 'tis a very ſolemn caveat which the wiſe Man gives, Eccleſ. 5. 2. *Be not raſh with thy mouth, and let not thine heart be haſty to utter any thing before God; for God is in heaven, and thou upon earth, Therefore let thy words be few.* As if he ſhould have ſaid, When thou doſt approach before the Divine Majeſty in the Duty of Prayer, be ſure that thou firſt ponder with thy ſelf the greatneſs of that buſineſs; ſettle and compoſe thy Thoughts to the ſolemn Performance of it. Beware of crude, tumultuary Meditations; of idle, impertinent, wild expreſſions; take heed of all empty repetitions, digreſſions, prolixity. For God is moſt glorious and wiſe, whereas thou art a poor unworthy creature, and therefore ſhould'ſt not dare to beſpeak him without a great deal of fear and preparation. *Let thy words be few*; not that brevity or fewneſs of words is the proper excellency of Prayer; God is as little taken with that, as with the length of them, he is not wearied and tired as men are: But becauſe thoſe that ſpeak little, do probably ſtudy and ponder more upon what they ſay.

And to this purpoſe 'tis ſaid, That the wiſe Preacher ſought out, and gave good heed to find and to ſet in order *acceptable words*, Eccleſ. 12. 10. and of ſuch words 'tis ſaid in the next verſe, that they will prove as *goads* and *nails* faſtened by the Maſters of Aſſemblies, that is, when they are deliberate and proper, they will leave a ſtrong and laſting impreſſion upon the hearers.

If it be objected, that ſet-forms are properly helps

helps of inſufficiency, and therefore ſhould not be uſed by thoſe that have abilities of their own.

It may be anſwered, Though ſet-forms made by others, be as a cruch or *help* of our *inſufficiency*, yet thoſe which we compoſe our ſelves, are a *fruit* of our *ſufficiency*; and may likewiſe prove a very great advantage for the more ſolemn performance of this Duty (eſpecially in publick, and with others) both for the direction of our deſires, and exciting of our affections: Though a Man ought not to be ſo confined by any premeditated Form, as to neglect any ſpecial infuſion. He ſhould ſo prepare himſelf, as if he expected no aſſiſtance; and he ſhould ſo depend upon Divine Aſſiſtance, as if he had made no preparation.

If it be objected again, That men ought to rely upon that Promiſe, *Dabitur illa hora*, Matth. 10. 19. *Take no thought what you ſhall ſpeak, for it ſhall be given you in that ſame hour.*

I anſwer, 'Tis true, when God doth call men to extraordinary ſervices, of which that Scripture ſpeaketh, he doth accordingly fit them with extraordinary aſſiſtance. But yet when men may uſe the common means, 'tis there a great preſumption to depend upon extraordinary help. That's a remarkable ſaying of the Son of *Syrach*, *Before* Eccleſ. 18. *thou prayeſt prepare thy ſelf*; *and be not as one that* 23. *tempts the Lord.* He that ruſheth upon this duty, without uſing the common means of fitting himſelf for it, doth tempt God; for to tempt God, is to expect any thing from him, without uſing the ordinary helps. So our Saviour anſwered the

the Devil, when he would have perſwaded him to fling himſelf from the Temple, when as there were ſtairs for deſcent, *Matth.* 4. 7. *Thou ſhalt not tempt the Lord thy God.* And of this fault are thoſe guilty, who depend ſo much upon immediate infuſion, as to neglect all premeditation or previous ſtudy.

If any ſhould think that that phraſe of the Apoſtle, of *Praying with the Spirit*, doth imply a total reſignation of a man's ſelf to his immediate ſuggeſtions; that may eaſily appear to be a groſs miſtake; for in the very ſame place, 1 *Cor.* 14. 14, 15. he ſpeaks likewiſe of *Singing with the Spirit.* And I preſume no man would think it fitting to rely wholly upon his bare infuſions in the duty of Singing, without preparation both of *Matter* and *Words* too.

I have been the longer upon this Subject, becauſe I would willingly remove thoſe inconſiderate prejudices, which ſome of good affections may be tranſported with in this point; and that this holy Duty might not ſo often ſuffer in the ſolemnity of it, by men's preſumption and negligence in this kind.

CHAP.

CHAP. III.

Arguments or Motives to excite Men unto the Labour after this Gift.

HAving thus discoursed concerning the *Nature* of this Gift, together with the two *Extreams*, which on either hand do so much hinder mens proficiency in it, I shall in the next place briefly suggest some few Arguments or Motives, to engage us upon the diligent enquiry after it.

1. From the *Excellency* of it, in comparison to those other abilities which are so much valued and sought after in the World. As for *Manual* Trades, men are content to bestow the labour of seven years in the learning of them. And so for the *liberal* Arts, you know what numerous and large Volumes are written concerning them, how much time and pains will men lay out in the study of them, counting their labours well bestow'd, if after many tedious watchings, they can attain to any kind of eminency in these Professions: And yet these things can only accommodate us with some outward conveniencies, and help us in our *conversing with men*; whereas this Gift of Prayer is of much higher, more universal efficacy, and does enable us to *converse with God*, and therefore may much better deserve our inquiry. 'Tis counted a commendable thing for men to have any special skill in Arts, that are meerly for *recreation* and diversion of the mind: How much more

more in this Gift, which is the chief refuge and *refreshment* of the soul in all its dejections? 'Tis a desirable thing to be expert in *humane* Oratory, whereby we are able in ordinary affairs to perswade and prevail with *men*: How much more in this *divine* Oratory, which in matters of nearest and greatest concernment does give us power to prevail with *God*?

2. From the *Suitableness* and *Necessity* of it, in respect of that Religion which we profess unto which this Gift is of such great consequence, and has such immediate relation. An ingenious Man would be ashamed to pretend unto any Art or Faculty, wherein he is grossly ignorant: So may that Man be co profess Religion, who neglects to attain this Gift. A Christian that cannot pray, is like an Orator that cannot speak, or a Traveller that cannot go; there being no other ability more necessary for us in our *particular* Callings, as we are *Artists*, than this is for our *general* Callings as we are *Christians*. Now as a Man would be loath either to be, or to be accounted ignorant in the Mysteries of his Profession, so should it be a shame for us to be very defective or negligent in this Gift. 'Tis part of our Spiritual Armour; and for a Soldier to be without any skill in the use of his Arms, is both an unsuitable and a dangerous condition.

3. From the special *Advantages* and Fruits of this Gift; enabling a Man upon all occasions to relate his condition, according to the special circumstances of it; to suit his desires and expressions according to several emergencies, which in the

the midst of all our Dejections and tumultuous Thoughts, will be a means to induce a quietness and serenity of Mind, if a Man can but pour out his Soul, and lay open his Case before God. So that by this means he may have a continual supply of comfort upon every occasion; besides those special Raptures and elvations of Spirit which men that are much conversant in this duty, and inquisitive after this Gift, shall sometimes be affected with.

4. From the *Inconveniences* that a Man shall be exposed unto by the want of it, when he is surpriled by any sudden exigence, or lies under any great strait, wherein he cannot expect any help but from the hand of God; (as who is there that can promise himself a continual freedom from such extremities, but that they may at some time or other befal him?) I say, that in such a case a man should not know how to relate his own condition, or to bespeak Gods assistance, without having recourse to some prescribed Form, which perhaps hath no proper reference to the particular occasion, How inconvenient and prejudicial would this be? Our liberty or recourse to God in such cases, is one of the greatest priviledges of a Christian; and therefore our ignorance in the due manner or proper way of this address, must needs be a great disadvantage, there being but little difference betwixt not having a Medicine, and not knowing how to apply or make use of it.

True indeed, the best men have *sometimes* found such a straitness upon their Spirits, and such unaptness for Expressions, that they have not been

been able to pour out their ſouls in this duty, but then they have ſtill complained of this, as being a great diſcomfort and unhappineſs. So *Hezekiah, I did chatter as a Swallow, and mourn as a Dove; mine eyes fail with looking upwards.* And *David, Behold how I mourn in my prayer, and make a noiſe.* And therefore it muſt needs be a much greater unhappineſs to be always in this condition, and under a continual diſability of expreſſing our own wants and deſires in this duty. Iſa 18 14. Pſal. 55 2.

Theſe particulars rightly conſidered, cannot but inflame our hearts unto an earneſt deſire of this Gift.

CHAP. IV.

The General *Directions for the attaining of this Gift; namely,* Rules *and* Practice. *Some* Particular Rules *to engage the* affections *in this Service. What we are to do upon any invincible indiſpoſition or averſneſs from it.*

THE next thing to be diſcuſſed, is concerning the Means or Directions for the more facil attaining of this Gift: Where there are theſe two General things to be preſcribed; namely, *Rules* and *Practice*, which

are likewise necessary for all other acquired habits.

1. Without *Rules* a Man will be apt to go compass, and roving in the enquiry after this Gift, not the shortest and most proper way.

2. Without frequent *Practice*, according to these Rules, he shall never attain this habit. 'Tis not the bare knowledge of a way, without walking in it, that will bring a Man to his journeys end. Habits are both *acquired* and *improved* by exercise. Those things that we learn *for* practice, we learn *by* practice (saith the *Philosopher*.) And that is one reason why many ignorant men do sometimes in this Gift excel those that are much more eminent for learning and knowledge; because, though these do better understand the *Rules* and *Theory*, yet the other do practice more, and by that means attain to a greater readiness and facility in this Gift; and this likewise is the reason why in these latter times, divers men have attained to a greater preheminence this way, than was usual heretofore; because formerly this kind of study and endeavour was less in use: Men did generally confine themselves to particular forms, and did not make it their business to improve in this ability.

The *Rules* to this purpose, are chiefly of two kinds; namely, such as concern

1. The stirring up of the Affections.
2. The informing and furnishing of the Judgment.

1. 'Tis convenient that the Affections should be

be so engaged in this service, as that they may lead the way, and guide us, both in our *matter* and *expression*; to which purpose the most proper means will be to get a clear and distinct apprehension of our own conditions in these two respects.

1. In respect of that *necessity* that lies upon us.

2. In regard of that *possibility* which there is of obtaining by this means help and supply. These two arguments will be of greatest efficacy to excite the affections.

1. We must labour to work in our selves a true sense of our own *necessity*. A Malefactor that is presently to be sentenced and executed, will not need any prompter to quicken his desire of pardon. Men that are in such a condition (saith *Parisiensis*) *Nullum habent doctorem, qui illos supplicare doceat, & precare non habent librum, quem inspicientes, accipiant inde disertitudinem illam deprecationis*; will not need any Master to teach them how to supplicate, nor any Book out of which they might learn a set-form of Petitioning. The apprehension of their present danger, will make them both importunate and eloquent in the desire of mercy. And thus will it be in proportion with every one, as he does apprehend his own necessity, in respect of any want or danger. To which purpose, that grace of *Humility* will be of special advantage, which is always sensible of its own need and poverty; and the more it does receive, by so much the more does it bemoan its own indigence.

De Rhetorica divina, cap. 16.

Now, when a man has brought his heart to

this temper, it will be most proper for him to lay aside all needless artifice or affection, behaving himself in his Addresses unto God, with the same plainness and simplicity, as we use to do with men. Let him seriously consider, 1. What sins those are, which (if he were now to die) would most affright his Conscience: Confess them in particular, aggravate and bewail them. 2. What that is, he would chuse above all other things to desire of God, if he were sure to have his wish: Pardon, Grace, Perseverance, Contentment, Heaven, Protection, *&c.* and let him beg each of these, urging the promise of this purpose. 3. How his condition does differ from others below him. What blessing there is that he could least spare. Others, perhaps, are wretchedly ignorant, prophane, necessitous, sick, *&c.* whereas he is exempted, and therefore ought to give thanks for each of these enjoyments.

And in the mention of these, he may pour out his thoughts in the most obvious expressions: As suppose after this manner, O Lord my God, I am at this present guilty of such or such a sin, which I have relapsed into, notwithstanding my conviction and promises: I desire to be humbled for it, and to renew my resolutions against it; and do earnestly beg thy mercy in pardoning of it, thy grace to strengthen me for the future. There is such a blessing I stand in great need of; 'tis not in mine own power to procure it: thou canst easily, and thou hast promised to bestow it, *&c.* There is such a mercy which I see other

men

men want, and this makes their condition ſad and miſerable; and therefore I deſire to be truly ſenſible of thy favour in my enjoyment of it.

Thus going over particulars in the moſt facil natural expreſſions, and if new matter does not preſently occur, a Man need not therefore break off this exerciſe, but may take ſome time to meditate and conſider of his condition, to recollect ſome other particulars.

'Tis not neceſſary that he ſhould ſtill keep on in this duty in a continual frame of ſpeech (I ſpeak of our ſecret Cloſet-devotions, betwixt God and our own ſouls, for, as for Publick Prayer wherein we are to joyn with others, though but in a Family, we ought there to be more cloſe and exact in our Preparations, as being to work upon the affections of thoſe that joyn with us): But I ſay, in theſe private devotions a Man may take a greater freedom, both for his phraſe and matter; he may be ſometime at a ſtand and make a Pauſe: There may be many intermiſſions and blank Spaces, in reſpect of ſpeech, wherein by meditation he may recover ſome new matter to continue in this duty.

Now to him that ſhall attempt it after this manner, it will not be very difficult to pray in private, without the help of Books, or preſcribed forms. And 'tis not eaſie to expreſs what a vaſt difference a Man may find, in reſpect of inward comfort and ſatisfaction, betwixt thoſe Private Prayers that are thus conceived from the Affections, and thoſe preſcribed Forms

which we say by rote, or read out of Books.

This will be one good way so to engage the affections upon this service, that they may go before, and lead us on in the particular subject of our Prayers, in which frequent practice will make a Man very earnest; especially, if by observation he be furnished with a treasury of the most proper matter and expressions to this purpose; whereby, when his affections are dull and indisposed, he may be able to quicken them. For as the affections, when they are vigorous, will guide us unto matter and expression; so when they are heavy and dull, then premeditated matter and expression will help to excite them, these being of mutual efficacy and advantage. But of this I shall have occasion to speak afterwards.

2. Besides the sense of our own *necessity*, 'tis requisite likewise, that a Man should apprehend the *possibility* of receiving help and supply by this means. A poor beggar will with much patience and diligence attend that door where he is confident of obtaining an Alms; and till a Man be thus perswaded, he can never be earnest in his desires. To this purpose that grace of *faith* is so often required for the right performance of this duty; and for the strengthening of this, God is pleased to give us leave to argue with him, *Isa.* 1. 16, 18. He invites those that are washed and reformed to reason with him, *Come now, and let us reason together, saith the Lord*, &c. *Rogat efficacissime qui causas rogandi reddit.* That man doth beg most powerfully, who backs his requests with arguments. And the Scriptures do afford us frequent

Plin. Ep. lib. 2.

quent examples of ſuch humble and reverent expoſtulations, wherein holy men have with many reaſons pleaded their cauſe before God. So *Jacob*, Gen. 32, 11, 12. And *Moſes*, Exod. 32. 11, 12. And *David* very frequently. Not that any of our Arguments are able to move and to alter him, in whom there is no *ſhadow of change*: But they may be effectual in the ſtrengthening of our own faith and fervency, which is the proper ſcope and end of them.

The uſual Topicks to this purpoſe do concern either { God. / Our ſelves.

1. The Arguments from *Gods Nature* and *Attributes*, are reducible to ſome of theſe heads.

1. From his *Power*. So *Moſes* argues with him, *O Lord God, who haſt begun to ſhew thy ſervant thy greatneſs, and thy mighty hand; for what God is there in heaven, or in the earth, that can do according to thy works, and according to thy might? I pray thee*, &c. Thus *Jehoſaphat* pleads, 2 *Chron.* 20. 6. *O Lord God of our fathers, art not thou God in heaven? And ruleſt not thou over all the Kingdoms of the Heathen? And in thine hand is there not power and might, ſo that none is able to withſtand thee?* Deut. 3. 24. Pſal. 86. 8. 10.

2. From his *Wiſdom* and *Providence*, Job 36. 5. *God is mighty in ſtrength and wiſdom.* Pſal. 59. 13. Let it be known *that God ruleth in Jacob, and unto the ends of the earth.* He is the *only wiſe God*, 1 Tim. 1. 17. who *maketh every thing beautiful in his time*, Eccleſ. 3. 11. Jer. 10. 12. Dan. 2. 20, 21.

3. From his *Juſtice*, Pſal. 5. 3, 4. *My voice ſhalt thou hear in the morning, O Lord, for thou art*

not a God that hast pleasure in wickedness; neither, shall evil dwell with thee. Psal. 143. 1. *Hear my prayer, O Lord, give ear to my supplication, in thy faithfulness answer me, and in thy righteousness.*

4. From his *Truth.* Psal. 69. 13. *O God, in the multitude of thy mercy hear me, in the truth of thy salvation.* 2 Sam. 7. 28. *And now, O Lord God, thou art that God, and thy words be true, and thou hast promised this goodness unto thy servant, therefore now let it please thee,* &c.

Psal. 86. 5, & 15.

5. From his *Mercies.* Psal. 6. 4. *O save me for thy mercies sake.* Psal. 25 6. *Remember, O Lord, thy tender mercies, and thy loving kindnesses; for they have been ever of old.* Isa. 63. 15. *Look down from heaven, and behold from the habitation of thy holiness, and thy glory: where is thy zeal, and thy strength, the sounding of thy bowels, and of thy mercies towards me? Are they restrained?*

Dan. 9. 18.

6. From his *Glory.* Josh. 7. 9. *What wilt thou do unto thy great Name?* 2 King. 17. 19. *Now therefore, O Lord our God, I beseech thee, save thou us out of his hands, that all the kingdoms of the earth may know, that thou art the Lord God, even thou only.*

Verse 9.

Psal. 109. 21.

Psal. 79. 10. *Wherefore should the heathen say, where is their God?* Jer. 14. 21. *Do not abhor us, for thy Names sake; do not disgrace the throne of thy glory.*

Neh. 9. 8.

7. From his *Covenant* and *Promise.* 1 Kings 8. 25, 26. *O Lord God of Israel, keep with thy servant David my Father, that thou promisedst him,* &c. *And now, O God of Israel, let thy word, I pray thee, be verified which thou spakest unto him,* &c. Psal. 74. 20. *O deliver not the soul of thy Turtle unto the multitude of the wicked, forget not the Congregation*

Num. 25. 10.

gation of the poor for ever. Have respect unto the Covenant, &c. Jer. 14. 21. *Remember, break not thy Covenant with us.*

8. From his *Commond* of calling upon him, and appointing this Ordinance as the means of our help and supply in any condition. *Psal.* 27. 8. *Thou saidst, seek ye my face; my heart answered, Thy face Lord, will I seek.* Psal. 50. 15. *Call upon me in the day of trouble, I will deliver thee, and thou shalt glorifie me.* Psal. 86. 5. *For thou Lord art good, and ready to forgive, and plenteous in mercy unto all them that call upon thee.* Psal. 31. 17.

2. The second sort of Arguments, from our selves, are derivable from some of these heads.

1. From our *Relation* to him, as being his people, servants, children. Psal. 74. 1, 2. *Why doth thine anger smoke against the sheep of thy pasture? Remember the Congregation which thou hast purchased of old, the rod of thine inheritance, which thou hast redeemed, this Mount Zion wherein thou hast dwelt.* Psal. 116. 16. *O Lord, truly I am thy servant, I am thy servant, and the Son of thy handmaid, thou hast loosed my bands.* Psal. 143. 12. *Of thy mercy cut off mine enemies, and destroy all them that afflict my soul, for I am thy servant.* Isa. 63. 16. *Doubtless thou art our Father, though* Abraham *be ignorant of us, and Israel acknowledge us not; thou, O Lord, art our Father, our Redeemer.* Isa. 64. 8. *But now, O Lord, thou art our Father, we are the clay, and thou our Potter; we are all the work of thine hand. Be not wroth very sore, O Lord, neither remember iniquity for ever. Behold, see, we beseech thee, we are all thy people.* Jer. 14. 8, 9. *O! the hope* Exod. 9. 29. Psal. 86. 19.

hope of Israel. the Saviour thereof in time of trouble, why shouldst thou be as a stranger in the land, and as a wayfaring man, that turneth aside to tarry for a night? Why shouldst thou be as a man astonied, as a mighty man that cannot save? yet thou, O Lord, art in the midst of us, and we are called by thy Name; leave us not.

2. From our own *Sincerity.* Psal. 40.16. *Let all*
Psal. 5. 12. 25. 21. 86. 2. 44. 18. *those that seek thee, rejoyce and be glad in thee; let such as love thy salvation, say continually, The Lord be magnified.* Psal. 119. 38. *Stablish thy word unto thy servant, who is devoted to thy fear.* Vers. 94. *I am thine, save me, for I have sought thy precepts.* V. 159. *Consider how I love thy precepts; quicken me, O Lord, according to thy loving kindness,* Isa. 38. 3. *Remember now, O Lord, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight.*

3. From our present *Dependance* upon him.
2 Chron. 14. 11. Psal. 31. 3. 85. 2. 71. 5. *Psal.* 7. 1. *O Lord my God, in thee do I put my trust, save me from all them that persecute me.* Psal. 25. 2. *O my God, I trust in thee, let me not be ashamed.* Vers. 20. *Keep my soul, and deliver me; let me not be ashamed, for I put my trust in thee.* Psal. 57. 1. *Be merciful unto me, O God, be merciful unto me; for my soul trusted in thee; yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast.*

Ver. 17. 18. Psal. 6. 2, 3. & 7 6 4. From the greatness of our *Need* and sufferings. *Psal.* 25. 19. *Consider mine enemies, for they are many, and they hate me with a cruel hatred.* Psal. 60. 1. 2. 3. *O God, thou hast cast us off, thou hast scattered us, thou hast been displeased; O turn thy self*

ſelf to us again? Thou haſt made the earth to tremble, thou haſt broken it, thou haſt ſhewed thy people hard things, thou haſt made us to drink the wine of aſtoniſhment. Pſal. 79. 8. *Let thy tender mercies ſpeedily prevent us; for we are brought very low.* Pſal. 142. 6. *Attend unto my cry, for I am brought very low; deliver me from my perſecutors, for they are ſtronger than I.* Pſal. 80. 1. 2. Pſal. 86. 1. 14. 123. 3. 4. Iſa. 64. 10, 12.

5. From the *Benefit* of his hearing and granting our requeſts. *Pſal.* 80. 18. *So will not we go back from thee; quicken us, and we will call upon thy Name.* Pſal. 102. 15. *So the heathen ſhall fear the Name of the Lord, and all the Kings of the Earth thy Glory.* Verſ. 18. *This ſhall be written for the generations to come, and the people which ſhall be created, ſhall praiſe the Lord.* Pſal. 106. 47. *Save us, O Lord our God, and gather us from among the heathen, to give thanks unto thy holy Name, and to triumph in thy praiſe.* Pſal. 9. 14. 35. 18, 28. 43. 4. & 61. 8. 79. 13.

6. From our *Experience* and former Examples. *Judg.* 15. 18. *Thou haſt given this great deliverance into the hand of thy ſervant, and now ſhall I die for thirſt, and fall into the hand of the uncircumciſed?* Pſal. 22. 4, 5. *Our Fathers truſted in thee, and thou didſt deliver them. They cryed unto thee, and were delivered; they truſted in thee, and were not confounded.* Pſal. 27. 9. *Thou haſt been my help, leave me not, neither forſake me, O God of my ſalvation.* Pſ. 71. 5, 6. Pſ. 80. 8, 9. 113. 5. Iſa. 51. 9, 10.

To theſe may be added, in the buſineſs of *Imprecation*, another Topick, from the *inſolence* and impiety of Gods Enemies. *Exod.* 32. 12. *Wherefore ſhould the Egyptians ſay, for miſchief did he bring them out, to ſlay them in the mountains, and to conſume* Deu. 9 28. Pſ. 74. 10. 22. 23. Pſal. 83. 2. 139. 20.

some them from the face of the earth? Psal. 140. 8.
Psal. 10. 13 *Grant not, O Lord, the desires of the wicked, further*
Deut. 9. 28. *not his wicked devices, lest they exalt themselves.*

From some of these heads a Man may fetch Argumetns to quicken and confirm his faith, to perswade the possibility of obtaining help by this duty. And that is another good means of engaging the affections upon this service.

Sometimes indeed, the Spirit of God may raise in a Man such vigorous enlargements of heart, that he shall not need any distinct application of his thoughts to these rules; but at other times, when he is more heavy and indisposed, then ought he to be the more careful in using these means; when the wind does not blow to help us by the *sails*, we must ply the *oars* so much the harder.

But now, if notwithstanding all our endeavours in this kind, we do still find in our selves a barrenness, distraction and averseness from this service, (as that may be frequently our condition) in this case there are these two remedies to be considered:

1. Bewail and pray against that indisposition in particular; and though you can say nothing else, yet say this, O Lord, as this coldness and deadness of heart is my *fault*, so I desire to repent of it, and to be humble for it; but as it is thy *will* and *chastisement*, most justly inflicted for my former negligence and formality, so I desire to submit unto it, thy will be done; but yet I will not cease to beg pardon for it, and power against it.

A

A Man does not then only pray well, when his devotions are accompanied with some especial comforts and enlargements, but then also when he is sensible of much coldness and indisposition. The right performance of this duty does not so much consist in the acts of the sensitive appetite, as in the regulating of the will. As God takes the will for the deed in sinful actions, so much more in good duties, as being more ready to reward than to punish.

2. What you want in the *degrees* of your duty, be careful to make up in your humility; and this will be the most proper improvement of all our failings, when we can *strengthen* our selves by our very *infirmities*. O *Neminem à Deo derelictum quando etiam vilitas ipsum seminarium est sublimitatis*, (saith one of the Ancients). That Man has no great reason to complain of desertions, who can by them take advantage to improve his graces, and raise himself by his very falls. Our most enlarged devotions are nothing worth without this fruit of humble and upright conversations; and with this consequent, our coldest, most restrained Prayers, may be looked upon as successful. *Wessel. Groningen. de Oratione c. 3.*

Thus much for the first sort of rules that concern the stirring up of our *Affections*.

CHAP.

CHAP. V.

Other Rules to furnish the Judgment, *in respect of* Matter, Method, Expression.

THE second kind of *Rules* for the attaining of this Gift, are such as concern the furnishing the *Judgment*, both in respect of

- Matter.
- Method.
- Expression.

Answerable to these three defects that men usually complain of, namely,

1. Drineſs or emptineſs for want of *Matter*.
2. Confused, tumultuary repetitions or digressions for want of *Order*.
3. Crude, unseemly, improper phrase, for want of fitting *Expression*.

Whereas on the contrary, each of these may be remedied, if a Man be furnished with,

1. A treasury of *Matter*. This will help us in the enlarging of our affections, preventing empty and needless repetitions, making the mouth to speak from the abundance of the heart.

2. A fitting *Method* will teach us how to guide and regulate our thoughts, that they may be delivered in their true place and order, without unseemly hudling, or impertinent digressions.

3. An expertneſs in proper *Phrase* and *Expression* will enable a Man so to deliver his thoughts,

as

as that they ſhall make reflection back upon his own heart, and have more powerful efficacy upon others.

Now for the fitting of the *judgment* in theſe reſpects, there are theſe directions to be obſerved.

1. For the ſupply of *matter*; a Man ſhould be careful to keep by him ſome regiſter of the moſt remarkable paſſages of his life, both in reſpect of Gods dealing with him, and his carriage towards God; having ſeveral Catalogues, or Common-place-heads, unto which the emergencies of theſe divers natures may be diſtinctly reduced. This I conceive to be the meaning of thoſe places that ſpeak of *watching unto prayer and thankſgiving*; Eph. 6. 18. Col. 4. 2. 1 Pet. 4. 7. which do not only ſignifie a diligence in reſpect of the *act* or *exerciſe* of this duty, but likewiſe a care of improving in the habit or gift of it: A vigilancy in obſerving and gathering up fit matter for our Confeſſions, Petitions, Thanſgivings, according as our daily occaſions, and the ſeveral conditions of our lives may require: Mark your *ſins* and *defects*, your *ſufferings* and *wants*, your *mercies* and *enjoyments*; make a diſtinct regiſter of them, that you may have them in readineſs upon any ſpecial occaſion.

'Tis uſual for younger Students, to be very careful in gathering of Common-place books, for other matters (of which notwithſtanding, when they come to riper judgments, they will find but very little uſe). But now of how much greater advantage would it be, if they were but diligent to collect under proper references, any ſuch particular matter, or expreſſions in Prayer, where-

with

with at any time they find themselves to be more especially affected?

It would very much conduce to the promoting of this Gift, if men would first propose to themselves some brief *System* or Logical frame (as suppose this that follows, or the like) containing distinctly the chief parts to be insisted upon in Prayer. And then use each of these, as a several head or reference by way of Common-place, to which they might reduce any more pertinent observeable passage, which they shall either hear or read. This course industriously observed, might probably in a short space raise a Man to a great ability in this kind, and would be a good means to preserve the memory of such passages, as we have at any time experimented to be more especially quickning, and efficacious upon our own hearts, which otherwise we are so apt to forget.

If any shall object, that this course will require much study and care; 'tis considerable, that no eminent gift in any kind is attained without proportionable diligence. He that would be expert in any other common ability, whether pleading, disputing, *&c.* must apply himself to those Arts and Exercises whereby they are to be learnt; and therefore much less should a man grudg his Pains in such a weighty business, of more than ordinary consequence.

Men that would be thought *wary* and thriving in the world, are thus observant of their temporal Estates, keeping Books of Accompt for their *Revenues* and *Expences*. And why should not those

those who would be thought truly *religious*, be as watchful and observant of their spiritual conditions?

2. For *Method*, though there may be several kinds of it, yet that is to be esteemed the best, wherein these Rules are most closely observed: Namely, 1. That it be comprehensive, and take in all the Parts. 2. That *Generals* be mentioned first, and *Particulars* after. 3. That things of the same kind and nature be put together; and this should be observed in all the parts of Prayer.

Now the parts of Prayer may be generally distinguished into these two kinds.

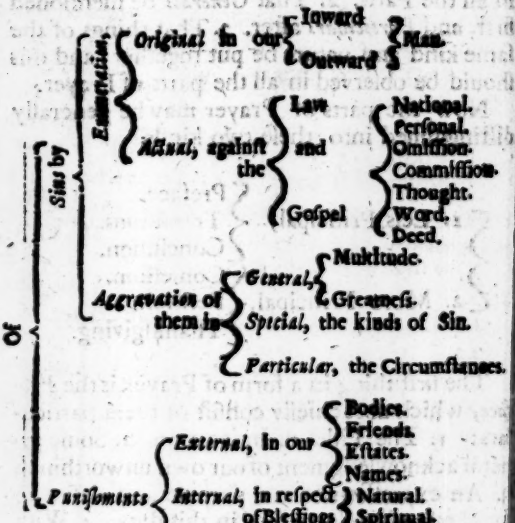
1. Less Principal,
   - Preface.
   - Transitions.
   - Conclusion.
2. More Principal,
   - Confession.
   - Petition.
   - Thanksgiving.

The first thing in a form of Prayer, is the *Preface*, which does chiefly consist of these particulars: 1. The Titles of Invocation. 2. Some general acknowledgment of our own unworthiness 3. An expression of our purpose and desire to make our addresses to God in this duty. 4. With the impetration of his assistance and attention.

Next unto the Preface, any one of the three Principal Parts of Prayer may succeed, either Confession, Petition, or Thanksgiving, according as several occasions shall require. But in general and common use, 'tis most convenient that *Con-*

fession should precede the other, because it prepares for them, and may serve to stir us up unto a true sense, both of those *mercies* which we *want*, and those which we have *received*.

Confession, according to its proper latitude and extent, doth imply in it an acknowledgment both



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Next to *Confession*, *Contrition* may succeed; but for the better connexion of these two, 'tis requisite that they be joyned together by some fitting *Transition*. The most natural and genuine matter for which, may refer to some one of these heads: Either, 1. A *Profession* of our shame and sorrow, in the consideration of our many sins, and the Punishment due unto them. 2. An *Expression* of our desire to renounce our own righteousness, to fly utterly out of our selves. 3. A *Promise* of greater care and strictness in our ways for the future. 4. A brief *Application* unto our selves, of such mercies and promises as do belong unto those that believe and repent.

For the chief heads of *Petition*, we are directed in the *Lords Prayer*, that being given us as a Summary, or brief Model, wherein are contained the most principal and necessary materials of all our desires.

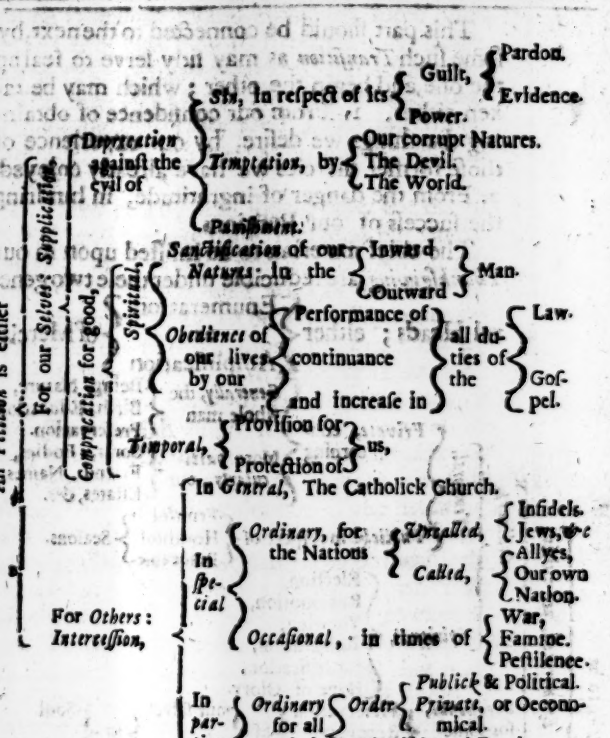
That which is accounted the first Petition, *Hallowed be thy Name*, doth more especially concern the chief end of all our desires, namely, the glory of God, and is there set down to teach us what we are principally to intend and aim at in all those Prayers that we make, either for our selves or others.

The three next clauses do concern the *obtaining* of *good*. The first of them for the *sanctifying* of our hearts and natures, into which we wish that his *Kingdom may come*. The second for the *obedience* of our lives, *Thy will be done on earth as it is in heaven*. The third for the *necessities* of this present life, *Give us this day our daily bread*.

The three last Petitions do concern the *removal* of *evil*. The first of them being against the evil of *Sin*; *Forgive us our trespasses*. The second against the evil of *Temptation*; *Lead us not into temptation*. The last against the evil of *Punishment*; *Deliver us from evil*.

All of them being in the plural number, *Our Father*, and *Give us*, and *Forgive us*, &c. which shews our duty to petition for others, as well as our selves; and then the whole Prayer is sealed up with this Argument, *For thine is the Kingdom, the Power, and the Glory, for ever, and ever, Amen.* Wherein we acknowledge, that it is He alone who is able to grant our requests; thereby teaching us to back our Petitions with such arguments as may serve to strengthen our belief concerning the success of them.

So that, according to this pattern, the chief materials of our desires (the order only being made more sutable to the precedent method observed in our *Confession*) may be thus analysed.


All Petition is either
For our Selves: Supplication.
Deprecation against the evil of
Sin, in respect of its Guilt, Pardon. Evidence.
Power.
Temptation, by Our corrupt Natures. The Devil. The World.
Punishment.
Comprecation for good,
Spiritual,
Sanctification of our Natures: In the Inward Outward Man.
Obedience of our lives by our Performance of continuance and increase in all duties of the Law. Gospel.
Temporal, Provision for Protection of us,
For Others: Intercession,
In General, The Catholick Church.
In special
Ordinary, for the Nations Invalled, Infidels. Jews, &c
Called, Allyes, Our own Nation.
Occasional, in times of War, Famine. Pestilence.
In particular.
Ordinary for all relations of
Order Publick & Political. Private, or Oeconomical.
Friendship and Enmity. Neighbourhood.
Occasional, for the afflicted in Mind. Body.

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This part should be connected to the next, by some such *Transition* as may fitly serve to seal up the one, and begin the other; which may be taken either, 1. From our confidence of obtaining the things we desire, by our experience of those former mercies we have already enjoyed. 2. From the danger of ingratitude, in hindring the success of our Petitions.

The chief materials to be insisted upon in our *Thanksgiving*, are reducible under these two general Heads; either { Enumeration or Amplification } of Mercies

- *Mercies* to be
  - *Enumerated*, are either
    - *Ordinary*,
      - *Temporal*,
        - *Private*, concerning
          - *Generally*, the whole man { Being, Nature, Birth, Education, Preservation.
          - More *particularly*, our { Souls, Bodies, Friends, Names, Estates, &c.
        - *Publick*, in respect of { Fruitful, Healthful, Peaceable } Seasons.
      - *Spiritual*,
        - Election,
        - Redemption,
        - Vocation,
        - Justification,
        - Sanctification,
        - Hope of Glory.
    - *Occasional*, for some Particulars { Preservation, Recovery, Deliverance } of { our selves, others, } in { Soul, Body.
  - *Amplified*,
    - *Generally*, by their { Multitude, Greatness, in respect of Continuance. } { Giver, Receiver.
    - *Particularly*, by their { Circumstances, Degrees, Contraries.

The

The *Concluſion* ſhould conſiſt of ſome ſuch *Doxologies* as may help to ſtrengthen our Faith, and leave ſome impreſſion upon our affections.

This may ſerve for a *Scheme* of *Method*, comprehending all the *chief parts*, according to a fitting order, for the regulating our thoughts in this duty.

If there be any that ſhould deny the uſe of *Method*, and the like helps, as being human inventions, ſuch Perſons will not deſerve an anſwer; they may as well account the rules of reaſoning and diſpute to be unlawful, reducing all to their own Enthuſiaſms; and ſo are not capable of being dealt with in any way of debate.

3. The third thing to be inquired into, is *Expreſſion*; which will of it ſelf naturally follow upon ſuch a preparation of *Matter* and *Method*. But becauſe the language of *Canaan*, the ſtile of the Holy Ghoſt is undoubtedly the fitteſt for holy and ſpiritual Services; with which, for divers reaſons, we ſhould labour to be familiarly acquainted; therefore we ſhould rather chuſe (where we may) to ſpeak in Scripture-expreſſion. To which purpoſe, there are divers inſtances for each of the foregoing heads, that may be obſerved and collected from ſeveral Books in Scripture. All *probibitions* and *threats* will adminiſter both Matter and Phraſe unto *Confeſſion* and *Deprecation*. All *Precepts* and *Promiſes* unto *Comprecation* and *Thankſgiving*. Beſides that, it is eaſie to reduce the uſual expreſſions of other kinds, to be proper and helpful unto this purpoſe.

There are two extreams to be avoided in our *Expression*, Namely, { Negligence. / Affectation:

1. *Negligence*, when men vent their thoughts in a rude, improper, unseemly Phrase; as if they had no awe upon their Spirits, and did not care how they spake.

2. *Affectation*, either of too much neatness and elegance, or else of a mystical kind of Phrase, not to be found either in Scripture, or any sober Writer, (though much in fashion amongst some men in these times) which, it may be, sounds well to vulgar ears; but being reduced into plain English, will appear to be wholly *empty*, and to signifie nothing, or else to be *full* of vain repetitions.

Each of these extreams will be apt to nauseate an intelligent hearer, and is very unsuitable to the solemnity of this duty.

There are some Rhetorical Ornaments and Varieties in the manner of Expression, which may be very proper and powerful, both for the expressing and exciting our affections, such as are these four:

1. *Exclamations*; which serve to set forth an affectionate wonder, Psal. 31. 19. *O how great is thy goodness which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee, before the sons of men?* Rom. 7. 24. *O wretched man that I am! who shall*, &c.

2. *Expostulations*; which are fit to express any deep dejection of mind. So *Psal.* 77. 8.

Will

Will the Lord cast us off for ever? and will he be no more intreated? Is his mercy clean gone? &c. Psal. 80. 4. *O Lord God of Hosts, how long wilt thou be angry against thy people that prayeth?* &c. Psal. 44. 24. *Wherefore hidest thou thy face, and forgettest our affliction, and our oppression?* Psal. 13. 1. Isa. 63. 15.

3. *Option*; fit to set forth serious and earnest desires, *Job* 6. 8. *O that I might have my request, and that God would grant me the thing that I long for! that it would please him,* &c. Psal. 119. 5. *O that my ways were so directed, that I might keep thy statutes.*

4. *Ingemination*; which argues eager and inflamed affections, Psal. 94. 1, 2. *O Lord God, to whom vengeance belongeth, O God, to whom vengeance belongeth, shew thy self; lift up thy self, thou Judge of the earth,* &c. Dan. 9. 19. *O Lord hear; O Lord forgive; O Lord hearken and do; defer not for thine own sake, O my God.*

He that will seriously endeavour and accustome himself to deliver his thoughts in a proper, full, significant expression, and to be well acquainted with those many examples which the Scripture doth afford to this purpose, such a one may by practice and experience arrive to a good ability and readiness in this kind.

CHAP.

CHAP. VI.

Concerning the most proper Materials for the Preface.

HAving in the former Chapter laid down some directions in reference to the *Order* and *Disposition of parts* to be observed in this duty. I come in the next place to treat concerning the *Amplification* of these several Parts; and to shew how the Scripture will afford various matter for the enlargement of each of them. So that any one, who will be but careful to collect any other apposite matter, or observation that he shall meet with, and amongst these to refer it under its proper head, such a one may quickly be furnished with a very copious Treasury to this purpose.

The first thing to be thought of in composing a form of Prayer, is the *Preface*. The most necessary and chief materials for a *Preface*, were formerly specified to be four.

1. The Titles of Invocation, or the Stile of Salutation, wherein we bespeak the Person whom we Pray unto; who should be expressed by such divine compellations, as may excite in our hearts either some or all of those affections that are more especially required in this duty.

These Compellations may consist either of, 1. God's Names or Titles. 2. His Attributes or Properties. 3. His Promises or Threats. 4. His Works

Works or ways: By all of which he hath been pleased after a more special manner to declare and make himself known.

In the choice of these, we should select such as may be most suitable unto that frame and temper of mind required in that kind or part of Prayer, which we have occasion to insist more largely upon. *As the matter of fire is, so it burneth,* (saith the Son of *Syrach*) so from the divers meditations of God, will arise divers affections towards him. Eccl. 28. 10.

1. The consideration of his infinite Power, Wisdom, Holiness, Justice, Omnipresence, Majesty, *&c.* is apt to produce in us, Reverence, Shame, Fear, Sorrow, and the other affections of this nature, which are most suitable to the business of *Confession.*

2. The thought of his Mercy, Truth, Patience, is fit to excite Faith and Hope, and consequently is proper for the duty of *Petition.*

3. The meditation of his Bounty and Goodness, will provoke Love and Gratitude, and is therefore fit to prepare us for *Thanksgiving.*

Accordingly as our thoughts are severally fixed upon any of these, so may our affections be disposed and qualified in our Prayers unto him. To this purpose 'tis convenient that we take special notice of those Divine Titles and Attributes in Scripture, which may be most suitable to such various occasions.

1. Of the first kind are such as these:

The King of Glory. Psal. 24. 7, 10

The Lord, the Lord of Hosts, the mighty One of Israel. Isa. 1. 24.

The

Rev. 10. 16 *The King of Kings, and Lord of Lords.*

Ex. 15. 11. *Who is glorious in holiness, fearful in praises, doing wonders.*

Numb. 16. 21. *The God of the spirits of all flesh.*

Deut. 4. 24. *Who is a consuming fire, even a jealous God.*

Deu. 10. 17 *The God of gods, and Lord of lords, a great God, mighty and terrible, which regardeth not persons, neither taketh rewards.*

Deut. 32. 4. *Whose works are perfect, and his ways judgment; a God of truth, and without iniquity, just and right.*

1 Sam. 4. 4. *The Lord of Hosts, who dwelleth between the*

1 King. 27. *Cherubims; whom the Heaven of Heavens cannot contain.*

2 King. 19. 15. *O Lord God of Israel, which dwellest between the Cherubims, thou art the God, even thou alone, of all the Kingdoms of the Earth, thou hast made Heaven and Earth.*

2 Chr. 20. 6. *Who ruleth over all the Kingdoms of the Earth; in whose hands there is power and might, so that none is able to withstand him.*

2 Chr. 23. 19. *Before whom no unclean thing should enter.*

1 Chr. 28. 9. *Who searchest all hearts, and understandest all the imaginations of the thoughts.*

1 Chr. 29. 11. *The Lord God of Israel, to whom belongeth greatness, and power, and glory, and victory, and majesty; for all that is in the Heaven and in the Earth, is thine; thine is the Kingdom, O Lord, and thou art exalted as head above all.*

Verse 12. *Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and give strength unto all.*

1 Chr. 16. 27 *Glory and honour are in his presence, strength and gladness are in his place.* Whose

Whose glorious Name is exalted above all blessing and praise. Neh. 9. 5.

Thou, even thou, art Lord alone; thou hast made Heaven, the Heaven of heavens, with all their Hosts; the Earth, and all things that are therein; the Seas, and all that is therein, and thou preservest them all, and the Host of Heaven worshippeth thee. Verse 6.

The great, and mighty, and terrible God, who keepeth Covenant and Mercy. Verse 32.

Who chargeth his Angels with folly. Job 4. 18.

Who doth great things, and unsearchable, marvellous things without number. Job 5. 9.

Who giveth rain upon the Earth, and sendeth waters upon the fields. Verse 10.

To set up on high, those that be low, that those which mourn, may be exalted to safety. 11,

Who disappointeth the devices of the crafty; so that their hands cannot perform their enterprize. 12,

Who taketh the wise in their own craftiness, and the counsel of the forward is carried headlong. 13,

So that they meet with darkness in the day-time, and grope in the noon-day, as in the night. 14,

But he saveth the poor from the sword, and from their mouth, and from the hand of the mighty. 15,

He is wise in heart, and mighty in strength; who hath hardened himself against him, and hath prospered? Job 9. 4.

Which removeth the mountains, and they know not; which overturneth them in his anger. Verse 5.

Which shaketh the Earth out of her place, and the pillars thereof tremble. 6,

Which commandeth the Sun, and it riseth not, and sealeth up the stars. 7,

Which

Verse 8. *Which alone spreadeth out the Heavens, and treads upon the waves of the sea, &c.*

Job 15.15. *Who putteth no trust in his Saints, yea, the Heavens are not clean in his sight.*

Job 26. 6. *Before whom Hell is naked, and destruction hath no covering.*

Verse 7. *Who stretcheth out the North over the empty place, and hangeth the earth upon nothing.*

8. *Who bindeth up the waters in his thick clouds, and the cloud is not rent under them.*

9, *Who holdeth back the face of his Throne, and spreadeth his Cloud upon it.*

10, *Who hath compassed the waters with bounds, until day and night come to an end.*

11, *The pillars of heaven tremble, and are astonished at his reproof.*

12, *Who divideth the sea by his power; and by his understanding he smiteth through the proud.*

13, *Who by his spirit hath garnished the heavens, and his hand hath formed the crooked serpent.*

Job 37.16. *Who is perfect in knowledge.*

Verse 22. *With whom is terrible majesty.*

23, *We cannot find him out; he is excellent in Power, and in Judgment, and in plenty of Justice. He respecteth not any that are wise of heart.*

Psal. 8. 1. *Whose Name is excellent in all the earth; who hath set his glory above the heavens.*

Psal. 33. 6. *By whose word the heavens were made, and all the host of them by the breath of his mouth.*

Who gathereth the waters of the Sea together as an heap, and layeth up the deep in store-houses.

Verse 7. *That all the earth might fear him, and all the inhabitants of the world stand in awe of him.*

Who

Who bringeth the counsel of the people to nought, and maketh the devices of the people to be of none effect. 10,

Whose own counsel standeth for ever, and the thoughts of his heart to all generations. 11,

Who looks down from heaven, and beholds all the sons of men. 13,

From the place of his habitation he looks upon all the inhabitants of the earth. 14,

Fashioning their hearts alike, and considering all their works. 15,

Who is the Lord most high and terrible, a great King over all the earth. Psal. 47. 2.

Who is exalted above the heavens, and his glory above all the earth. Psal. 57. 5.

Who by his strength setteth fast the mountains, being girded with power. Psal. 65. 6.

Who stilleth the noise of the seas, the noise of their waves, and the tumult of the people. Verse 7.

Who is terrible in his doings towards the children of men. Psal. 66. 5.

Who ruleth by his power for ever, and his eyes behold the Nations. Verse 7.

Who rideth upon the Heaven of Heavens, which were of old. Psal. 68. 33.

Who shall judge the people with righteousness, and the poor with judgment. Psal. 72. 2.

All Kings shall bow down before him, and all Nations shall do him service. Verse 11.

Whose Name shall endure for ever, and be continued as long as the sun; and men shall be blessed in him, and all Nations shall call him blessed. 17,

Who only doth wondrous things. 18.

Whose Name alone is Jehovah, *who is the most high over all the earth.* Psal. 83. 18.

Who

Psal. 89. 6. *Who in the Heaven can be compared unto the Lord? Who among the sons of the mighty can be likened unto the Lord?*

Verse 7. *Who is greatly to be feared in the assembly of his Saints, and to be had in reverence of all those that are about him.*

8, *O Lord God of Hosts, who is a strong God like unto thee? or to thy faithfulness round about thee?*

9, *Thou rulest the raging of the Sea, when the waves thereof arise, thou stillest them.*

10, *Thou scatterest thine enemies with thy strong arm?*

11, *The Heavens are thine, the Earth also is thine: as for the World, and the fulness thereof, thou hast founded them.*

13, *Thou hast a mighty arm, strong is thine hand, and high is thy right hand.*

14, *Justice and Judgment are the habitation of thy Throne, Mercy and Truth shall go before thy face.*

Psal. 95. 3. *Who is a great God, and a great King, above all Gods.*

Verse 4, *In whose hands are the deep places of the Earth; the strength of the hills is his also.*

5, *The Sea is his, and he made it; his hands formed the dry Land.*

Psal. 96. 6. *Before whom are Honour and Majesty; and in whose Sanctuary are strength and beauty.*

Psal. 99. 2. *Who is great in Zion, and high above all people.*

Verse 3, *Whose Name is great and terrible, for it is holy.*

4, *Who loveth Judgment, and doth establish Equity; executing Judgment and Righteousness in Jacob.*

Ps. 103. 19. *Who hath prepared his Throne in the Heavens, and his Kingdom ruleth over all.*

O Lord my God, thou art very great, thou art clothed with Honour and Majesty. Psal. 104. 1.

Who coverest thy self with light as with a garment, who stretchest out the heavens like a curtain. Verse 2.

Who layeth the beams of his chambers in the waters, and maketh the clouds his chariots, and walketh upon the wings of the wind. 3.

Who maketh his Angels Spirits, his Ministers a flaming Fire. 4.

Who laid the foundations of the earth, that it should not be removed for ever. 5.

Who hath set a bound to the waters of the Sea, that they might not pass over; that they turn not again to cover the earth. 9.

Who sendeth the springs into the valleys, which run among the hills. 10.

To give drink unto every beast of the field; the wild asses queneh their thirst. 11.

Who watereth the hills from his chambers: the earth is satisfied with the fruit of his works. 13.

Who causeth grass to grow for the cattel, and herb for the service of man, that he may bring forth food out of the earth. 14.

By whose appointment the Moon hath her seasons, and the Sun knoweth his going down. 19.

O Lord, how manifold are thy works? in wisdom hast thou made them all; the earth is full of thy riches. 24.

Holy and reverend is his Name. Psal. 111. 9.

Who is high above all Nations; and his glory is above the Heavens. Psal. 113. 4.

Who humbleth himself to behold the things that are in Heaven. Verse 6.

Psal. 139. 2. *Who knows our down-sitting, and our up-rising; and understandeth our thoughts afar off.*

Verse 3. *Who compasseth our paths, and our lying down, and is acquainted with all our ways.*

Ps. 145. 13. *Whose Kingdom is an everlasting Kingdom, and his dominion endureth throughout all generations.*

Verse 17. *Who is righteous in all his ways, and holy in all his works.*

Psal. 146. 6. *Who made Heaven and Earth, the Sea, and all*
Act. 4. 24. *that therein is, who keepeth truth for ever.*
Verse 7. *Who executeth judgment for the oppressed, and giveth food for the hungry.*

Prov. 21. 30, 31. *Against whom there is no wisdom, nor understanding, nor counsel; from whom alone safety must come.*

Eccl. 12. 14. *Who will bring every work unto judgment, with every secret thing, whether it be good or evil.*

Isa. 2. 17. *Before whom the loftiness of man shall be bowed down, and the haughtiness of men shall be made low.*

Verse 19. *And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his Majesty, when he riseth to shake terribly the earth.*

Isa. 6. 2. *Before whom the Seraphims do cover their faces.*

Isa. 28. 29. *Who is wonderful in counsel, and excellent in working.*

Isa. 40. 12. *Who hath measured the waters in the hollow of his hand, and meted out the heavens with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance.*

Isa. 40. 15. *Before whom the Nations are as a drop of a bucket, and are counted as the small dust of the balance;*

lance; who taketh up the Isles as a very little thing.

All Nations before him are as nothing, and they are counted to him less than nothing and vanity. Verse 17.

Who sitteth upon the Circle of the earth, and the inhabitants thereof are as Grashoppers. That stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in. 22.

Who bringeth Princes to nothing, and maketh the Judges of the earth as vanity. 23.

Who can make the worm Jacob to thresh the mountains, and beat them small, and make the hills as chaff. Isa. 41. 14, 15.

Who created the heavens, and stretched them out; who spreadeth forth the earth, and that which cometh of it; who giveth breath to the people upon it, and spirit to them that walk therein. Isa. 42. 5.

Who formed us from the womb, who maketh all things, who stretcheth forth the heavens alone, and spreadeth abroad the earth by himself. Isa. 44. 24.

That frustrateth the tokens of lyars, and maketh diviners mad; that turneth wise men backwards, and maketh their knowledge foolish. Verse 25.

That confirmeth the word of his servants, and performeth the counsel of his messengers. 26.

Who can declare the end from the beginning; and from ancient times the things that are not yet done: whose counsel shall stand, and he will do all his pleasure. Isa. 46. 10.

Who is the first and the last; whose hand hath laid the foundations of the earth, and his right hand hath spanned the Heavens. Isa. 48. 12.

At whose rebuke the sea is dried up, and the Isa. 50. 2.

rivers become a wilderness, their fish stinketh because there is no water, and die for thirst.

Verse 2. *Who cloatheth the heavens with blackness, and maketh sackcloth their covering.*

Isa. 57. 15. *Who is the high and lofty One, inhabiting eternity, whose Name is holy, who dwelleth in the high and holy place.*

Isa. 66. 1. *Who hath the Heavens for his Throne, and the earth for his foot-stool.*

Jer. 10. 10. *The only true and living God, the everlasting King, at whose wrath the earth doth tremble, and the Nations are not able to abide his indignation.*

Verse 12. *Who made the earth by his power, and hath established the world by his wisdom, and stretched out the heavens by his discretion.*

Jer. 11. 20. *The Lord of Hosts that judgeth righteously, that trieth the reins and the heart.*

Jer. 17. 10. *Who giveth to every Man according to his ways, and according to the fruit of his doings.*

Jer. 23. 24. *From whom no man can hide himself, that he shall not see him: who fills heaven and earth.*

Jer. 31. 35. *Who giveth the Sun for a light by day, and the Ordinances of the Moon and of the Stars for a light by night; who divideth the Sea when the waves thereof roar: the Lord of Hosts is his Name.*

Jer. 32. 17. *Thou hast made the heaven and the earth by thy great power, and stretched-out arm, and there is nothing too hard for thee.*

Verse 18. *Thou shewest loving-kindness unto thousands, and recompencest the iniquities of the fathers into the bosom of their children after them; The great, the mighty God, the Lord of Hosts is his Name.*

Verse 19. *Great in counsel, and mighty in work, for thine eyes*

eyes are open upon all the ways of the ſons of men, to give to every one according to his work, and according to the fruit of his doings.

Who made the earth by his power, and eſtabliſhed the world by his wiſdom, and hath ſtretched out the heavens by his underſtanding. Jer. 51.15.

In whoſe hands our breath is and whoſe are all our ways. Dan. 5 23.

Whom there are thouſand thouſands that miniſter unto, and ten thouſand times ten thouſands ſtand before him. Dan. 7 10.

The Lord God of Hoſts, who formed the mountains, and created the wind, and declared unto man what is his thought; that maketh the morning darkneſs, and treadeth upon the high places of the earth. Am. 4 13.

When he toucheth the land, it ſhall melt, and all that dwell therein ſhall mourn. Am. 9. 5.

Who buildeth his ſtore-houſe in the heavens, and hath founded his troup in the earth; that calleth for the waters of the ſea, and poureth them out upon the face of the earth. Verſe 6.

Who is of purer eyes than to behold evil, and cannot look upon iniquity. Hab. 1. 13.

Who quickneth the dead, and calleth thoſe things that be not, as though they were. Rom. 4 17.

Wheſe judgments are unſearchable, and his ways paſt finding out. Rom. 11. 33.

Who is over all, God bleſſed for ever. Rom. 9 5.

Who will bring to light the hidden things of darkneſs, and will make manifeſt the counſels of the heart. 1 Cor 4 5.

Who doth every thing, according to the counſel of his own will. Eph. 1. 11.

Eph. 3.20. *Who is able to do exceeding abundantly above all that we can ask or think.*

Col. 1. 16. *By whom all things were created, that are in heaven and earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers.*

1 Tim. 1. 17. *Who is the King eternal, immortal, invisible, the only wise God.*

Ch. 6. 15. *The blessed and only potentate, the King of Kings, and Lord of Lords.*

Verse 16. *Who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, or can see.*

Heb. 4. 13. *In whose sight there is no creature that is not manifest, but all things are naked and opened unto the eyes of him with whom we have to do.*

Heb. 13.8. *Who is yesterday, to day, and the same for ever.*

Rev. 6.15. *At whose dreadful appearance the Kings of the earth, and the great men, and the rich men, and the chief Captains, and the mighty men shall be willing to hide themselves in the Dens, and in the Rocks of the Mountains.*

Verse 16. *Crying to the Mountains and Rocks, Fall on us, and hide us from the face of him that sits upon the Throne, and from the wrath of the Lamb.*

II. Invocation of the second sort, are such Scripture expressions as these.

Ex. 34. 6. *The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth.*

Verse 7. *Keeping mercy for thousands, forgiving iniquity, and transgression, and sin.*

Neh. 9.17. *Who is a God ready to pardon, gracious and merciful,*

ciful, slow to anger, and of great kindness.

Who is a refuge for the oppressed, a refuge in time of trouble. Psal. 9. 9.

Who will never forsake them that seek him. Verse 10.

Whose word is right, and all his works are done in truth. Psal. 33. 4.

Whose eye is upon them that fear him, and upon them that hope in his mercy. Verse 18.

To deliver their souls from death, and to keep them alive in famine. Verse 19.

Who will not suffer them to want, that fear and trust in him. Psal. 34. 8. 9.

Whose eyes are upon the righteous, and his ears are open to their cry. Verse 15.

To hear and deliver them out of all their troubles. 17.

Who is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit. 18.

Who will redeem the soul of his servants, and none of them that trust in him shall be desolate. 22.

Whose mercy is in the heavens, and his faithfulness reacheth unto the clouds. Psal. 36. 5.

Whose righteousness is like the great mountains, and whose judgments are a great deep, who preserveth man and beast. Verse 6.

Our refuge and strength; a very present help in trouble. Psal. 46. 1.

The God that heareth prayers, unto whom all flesh should come. Psal. 65. 2.

The confidence of all the ends of the earth, and of them that are a far off upon the Sea. Verse 5.

Who delivereth the needy when he crieth, the poor also, and him that hath no helper. Psal. 72. 12.

Who shall redeem their soul from deceit and Verse 14.

violence, and precious shall their blood be in his sight.

Psal. 103. 8. Who is merciful and gracious, slow to anger, and plenteous in mercy.

Verse 9. Who will not always chide, neither will he keep his anger for ever.

10. Who does not deal with us after our sins, nor reward us according to our iniquities.

13. Like as a father pitieth his children, so the Lord pitieth them that fear him.

14. He knows our frame; he remembers that we are but dust.

17. Whose mercy is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children.

18. To such as keep his Covenant, and to those that remember his Commandments to do them.

Psal. 145. 8. Who is gracious and full of compassion, slow to anger, and of great mercy.

Verse 9. Who is is good to all, and his tender mercies are over all his works.

18. Who is nigh unto them that call upon him, to all that call upon him in truth.

19. He will fulfil the desires of them that fear him; he also will hear their cry, and will help them.

Isa. 51. 6. Though the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; yet his salvation shall be for ever, and his righteousness shall not be abolished.

Isa. 66. 2. Who hath great regard to them that are poor, and of a contrite spirit, and tremble at his word.

Jer. 14. 8. Who is the hope of Israel, and the Saviour thereof in time of trouble.

Who

Who hath no pleasure in the death of the wicked, but rather that he should turn from his way and live. Ezek 33. 11.

Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage, who retaineth not his anger for ever, because he delighteth in mercy? Mic. 7. 18.

Who will turn again and have compassion upon us, subduing our iniquities, and casting all our sins into the depth of the sea. Verse 19.

Who hath promised, where two or three are gathered together in his Name, to be in the midst of them. Mat. 18. 20.

Who does abound in riches of goodness, and forbearance, and long-suffering, which should lead us to repentance. Rom. 2. 4.

Who is rich unto all that call upon him. Rom. 10. 12.

Who is the Father of mercies, and the God of all comfort. 2 Cor. 1. 3.

The God of our Lord Jesus Christ, the Father of glory. Eph. 1. 17.

The Father of lights, from whom every good and perfect gift doth come, with whom there is no variableness, neither shadow of turning. Jam. 1. 17.

Who is not willing that any should perish, but that all should come to repentance. 2 Pet. 3. 9.

III. Divine Compellations of the third sort may be derived from such Scriptures as these.

Who keepeth Covenant and Mercy for them that love him, and observe his Commandments. Neh. 1. 5.

Who will deliver us in six troubles, yea in seven there shall no evil touch us. Job. 5. 19.

Who in famine shall redeem us from death, and in war from the power of the sword. Verse 20.

Job 7. 20. *O thou preserver of men.*

Psal. 8. 1. *O Lord our God, how excellent is thy Name in all the world*

Psal. 18. 2. *My rock, my fortress, and my deliverer, my God, my strength, in whom I will trust, my buckler, the horn of my salvation, and my high tower.*

Verse 3. *Who is worthy to be praised.*

Ps. 19. 14. *My strength, and my redeemer.*

Psal. 22. 9, 10 *Who tookest me out of the womb, and hast been my hope, and my God, since I was upon my mothers breast.*

Psal. 27. 9. *The God of my salvation.*

Psal. 33. 5. *Who loveth righteousness and judgment, and the earth is full of his goodness.*

Verse 12. *Blessed is the Nation whose God is the Lord, and the people whom he hath chosen for his own inheritance.*

Verse. 20. *Our help, and our shield.*

Psal. 35. 27. *Who hath pleasure in the prosperity of his servants.*

Psal. 36. 7. *How excellent is thy loving-kindness, O God? therefore shall the sons of men put their trust under the shadow of thy wings.*

Verse 8. *They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.*

Verse 9. *For with thee is the fountain of life; and in thy light shall we see light.*

Psal. 46. 1. *Our refuge and strength; a very present help in trouble.*

Psal. 63. 3. *Whose loving-kindness is better than life.*

Psal. 65. 8. *Who maketh the out-goings of the morning and evening to rejoyce.*

Verse 9. *Who visiteth the earth, and watereth it, and greatly*

greatly enricheth it with the river of God.

Who maketh it ſoft with ſhowers, and bleſſeth the ſpringing thereof. Verſe 10.

Who crowneth the year with his goodneſs, and his paths drop fatneſs. 11.

Who clotheth the paſtures with flocks, and covers the valleys with corn. 13.

Who holdeth our ſoul in life; and ſuffereth not our feet to be moved. Pſal 66. 9.

Who ſhall judge the poor of the people, and ſave the children of the needy, and ſhall break in pieces the oppreſſor. Pſal. 71. 4.

He ſhall deliver the needy when he crieth; the poor alſo, and he that hath no helper. Verſe 12.

He ſhall ſpare the poor and needy, and ſhall ſave the ſouls of the needy. 13.

He ſhall redeem their ſoul from deceit and violence; and precious ſhall their blood be in his ſight. 14.

Whom have I in Heaven but thee? and there is none upon earth that I deſire beſides thee. Pſal 73. 25.

My fleſh and my heart faileth; but God is the ſtrength of my heart, and my portion for ever. Verſe 26.

The Shepherd of Iſrael. Pſal. 80. 1.

Who art the glory of our defence; and in whoſe favour our horn ſhall be exalted. Pſal. 89. 17.

For the Lord is our defence, and the holy One of Iſrael is our King. Verſe 18.

He is my refuge and my fortreſs, my God, in him will I truſt. Pſal. 91. 2.

He ſhall cover me with his feathers, under his wings will I truſt; his truth ſhall be my ſhield and buckler. Verſe 4.

Who forgives all our iniquities, and heals all our diſeaſes. Pſal. 103. 3.

Who

Verse 4. *Who redeems our life from destruction, who crowneth us with loving-kindness and tender mercies.*

Verse 6. *Who executeth righteousness and judgment for all that are oppressed.*

Ps. 119 68. *Thou art good, and thou dost good.*

Psal. 145 3. *Who is greatly to be praised, and whose greatness is unsearchable.*

Verse 20. *Who preserveth all them that love him.*

Isa. 40. 11. *Who shall feed his flock like a Shepherd, and shall gather his Lambs with his arms, and carry them in his bosom, and shall gently lead those that are with young.*

Isa. 51. 3. *Who will comfort Sion, and build her waste places, making her wilderness like Eden, and her Desart like the garden of the Lord, so that joy and gladness shall be found therein, thanksgiving and the voice of melody.*

Verse 5. *Whose righteousness is near, and his salvation gone forth; whose arms shall judge the people: the Isles shall wait upon him, and in his arm shall they trust.*

Verse 22. *That pleadeth the cause of his people.*

Jer. 14. 8. *The hope of Israel, the Saviour thereof in the time of trouble.*

Jer. 16. 19. *O Lord, my strength, and my fortress, and my refuge in the day of affliction, to whom the Gentiles shall come from the ends of the earth, and shall say, Surely our Fathers have inherited lyes, vanity, and things wherein there is no profit.*

Hos. 13. 4. *Besides whom there is no Saviour.*

Act. 14. 17. *Who leaveth not himself without a witness unto all the Nations of the world, doing them good, giving them rain from heaven, and fruitful seasons, filling their hearts with food and gladness.* In

In whom we live, move, and have our being. Act. 17. 28.

Who hath blessed us with all spiritual blessings in heavenly places in Christ. Eph. 1. 3.

Who is rich in mercy. Eph. 2. 4.

The Father of our Lord Jesus Christ, of whom the whole Family in Heaven and Earth is named. Eph. 3. 14.

Our Father who hath loved us, and hath given us everlasting consolation, and good hope through grace. 2 Thes. 2. 16.

Who is the Saviour of those that believe. 1 Tim. 4. 10.

The living God, who giveth us richly all things to enjoy. 1 Tim. 6. 17.

The God of Peace, who brought again from the dead, the Lord Jesus Christ, that great Shepherd of his sheep, through the blood of the everlasting Covenant. Heb. 13. 20.

The God of all grace, who hath called us into his eternal glory by Christ Jesus. 1 Pet. 5. 10.

The King of Saints, whose works are great and marvellous, and his ways just and true. Rev. 15. 3.

There may be divers the like expressions of each kind collected from several places of Scripture: Of some or more of these, the first and chief material of a Preface should consist.

These several kinds may be variously intermixed, according as divers occasions shall require: The Scripture do afford sundry examples to this purpose.

O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him, and observe his Commandments. Neh. 1. 5. Dan. 9. 4.

The

Psal. 46.7. *The Lord of Hosts, the God of Jacob our refuge.*

Isa. 43.3. *The Lord our God; the holy One of Israel our Saviour.*

Verse 14. Isa. 45.21. *The Lord our Redeemer, the holy One of Israel; who is a just God and a Saviour, and there is none besides him.*

Isa 49.26. *The Lord who is our Saviour and Redeemer, the mighty One of Jacob.*

Isa. 54.5. *Our Maker, and our Husband, whose Name is the Lord of Hosts, our Redeemer, the holy One of Israel, the God of the whole Earth.*

Mat. 6.9. *Our Father which art in Heaven.*

I have been the larger in the recital of such passages, because they will not only afford us matter for a *Preface*, but supply us likewise with divers proper *Arguments*, upon several occasions for the exciting of our faith, and fervency in the business of Petition.

II. The second Material in a *Preface*, to be joined with the former, is some general acknowledgment of our own unworthiness, as, that *we who are but dust and ashes.*

Gen. 18.27. *Less then the least of all his mercies.*

Gen. 32.10. *As leaves driven to and fro, and as dry stubble.*

Job 13.25. *Altogether abominable and filthy.*

Ps. 14.3. *Worms, and no men.*

Psal. 22.6. *The people of his pasture, and sheep of his hands.*

Psal. 95.7. *Whose days are as grass, as the flower of the field,*

Ps. 103.15. *so he flourisheth.*

Verse 16. *When the wind passeth over it, it is gone, and the place thereof shall know it no more.*

Psal. 144.3. *Lord, what is man that thou takest knowledge of him? or the son of man, that thou takest account of him?*

Man

Man is like to vanity, his days are as a ſhadow that paſſeth away. Verſe 4.

Whoſe breath is in his noſtrils; and wherein is he to be accounted of? Iſa. 2. 22.

All Nations before him are as nothing, and counted to him leſs than nothing. Iſa. 40. 17.

Prodigal children, unprofitable ſervants, of polluted lips, and uncircumciſed hearts, &c. 1 Tim. 1. 15.

The chief of ſinners.

III. An expreſſion of our purpoſe to approach unto him in this duty. That we do deſire, III.

To worſhip, and fall down, and kneel before the Lord our Maker. Pſal. 95. 6.

To bring our iniquities to remembrance. Num. 5. 15.

To afflict our ſouls in his ſight. Numb. 29. 7.

To make him our hope and refuge in the day of evil.

To ſeek his face, to meet him in his ways: To ſpeak good of his Name: to wait upon him in his Ordinances. Jer. 17. 17.

To approach before him in his Courts, that we may be ſatisfied with the goodneſs of his houſe, even of his holy Temple. Pſal. 65. 4.

To ſet forth the honour of his Name, and make his praiſe glorious. Pſal. 66. 2.

To bleſs our God, and make the voice of his praiſe to be heard. Verſe 8.

To give unto the Lord the glory due unto his Name; to bring an offering, and come into his Courts. Pſal. 96. 8.

To worſhip the Lord in the beauty of holineſs. Verſe 9.

To exalt the Lord our God, and to worſhip at his foot-ſtool. Pſal. 99. 5.

To

Ps. 116. 17. *To offer unto him the sacrifice of Thanksgiving, and to call upon the Name of the Lord.*

Verse 18. *To pay our vows unto the Lord in the presence of his people, in the Courts of the Lords house.*

Ps. 138. 2. *To worship towards his holy Temple, and to praise his Name for his loving-kindness, and for his truth.*

Psal. 145. 5. *To speak of the glorious honour of his Majesty, and of his wondrous works.*

IV. IV. A desire of his assistance, acceptance, and attention; that we may be enabled to perform this duty in an acceptable manner, with such holy affections as he hath required.

Rom. 8. 26. *That his good Spirit may help our infirmities, and make intercession for us.*

Rom. 5. 5. *That he would shed abroad his love in our hearts,*

Isa. 64. 7. *and stir up our souls to lay hold of him.*

Psal. 51. 15. *That he would open our lips, that our mouths may shew forth his praise.*

Isa. 45. 19. *That we may not seek his face in vain.*

Psal. 80. 18. *That he would quicken us to call upon his Name.*

Verse 19. *That he would cause his face to shine upon us, and lift up the light of his countenance.*

1 King. 8. 28. *Have thou respect unto the prayer of thy servant, and to his supplication, to hearken to the cry, and to the prayer which thy servant prayeth before thee to day.*

Verse 30. *Hear thou in Heaven thy dwelling place, and when thou hearest, forgive.*

2 King. 19. 16. *Lord, bow down thine ears and hear, open Lord, thine eye and see.*

Neh. 1. 6. *Let thine ear now be attentive, and thine eyes open that thou mayest hear the prayer of thy servant.*

Psal. 5. 1. *Give ear to my words, O Lord, consider my meditation.*

Hearken

Hearken unto the voice of my cry, my King, and my God; for unto thee will I pray. Verse 2.

That he would hear our voice out of his holy Temple, and let our cry come before him even, into his ears. Pſal. 18. 6.

That the words of our mouths, and the meditations of our hearts, may be always acceptable in his ſight. Pſal. 19. 14.

Hear, O Lord, when I cry with my voice; have mercy alſo upon me, and anſwer me. Pſal. 27. 7.

Give ear to my Prayer, O God, and hide not thy ſelf from my ſupplication. Attend unto me, and hear me. Pſ. 55. 1, 2.

Let my Prayer come before thee; incline thine ear unto my cry. Pſal. 88. 2.

Lord hear my voice; let thine ear be attentive to the voice of my ſupplication. Pſal. 130. 2

Let my Prayer be ſet forth before thee as incenſe, and the lifting up of mine hands as the Evening-ſacrifice. Pſal. 141. 2.

Hear my Prayer, O Lord, give ear to my ſupplications, in thy faithfulneſs anſwer me, and in thy righteouſneſs. Pſal 143. 1.

Hear me ſpeedily, O Lord, my ſpirit faileth; hide not thy face from me, leſt I be like unto them that go down into the pit. Verſe 7.

Look down from heaven, and behold from the habitation of thy holineſs, and of thy glory. Iſa. 63. 15.

Some one, or more of theſe particulars, may, upon ſeveral occaſions, afford fitting matter for a *Preface*; which is the firſt thing to be conſidered and enlarged, in conceiving a *Form of Prayer.*

CHAP. VII.

Confession of Sins, by Enumeration *of them; and first of* Original *Sin.*

NExt to the *Preface*, *Confession* does according to the more usual and ordinary course succeed.

The first thing to be confessed in the *Enumeration* of sin, (as is before expressed in the Scheme of Confession) is *Original* sin.

Eccl. 7. 29. *Where God at first made man upright, he hath since corrupted himself by seeking out many inventions.*

Jer. 2. 21. *He planted our first Parents a noble Vine, a right seed; but they quickly turned into degenerate Plants of a strange Vine.*

Isa. 48. 8. *So that we are transgressors from the womb.*

Psal. 51. 1. *Being shapen in iniquity, and conceived in sin.*

Isa. 1. 4. *A seed of evil-doers, children that are corrupters.*

Rom. 11. 17. *Branches of the wild Olive.*

Being naturally dead in trespasses and sins.

Eph. 2. 1, 3. *Children of wrath*; bearing about us,

The old man.

Rom. 6, 6. *A body of sin, and of death.*

Rom. 7. 24, 23. *A law of our members.*

Being born only of the flesh.

Joh. 3. 6. *Having sin that dwells in us.*

Rom. 7. 17, 21. *And is always present with us.*

And doth so easily beset us.

Heb. 12. 1. This *Original* sin hath been propagated to us, both

both by { Imputation. / Real Communication.

1. By *Imputation* of *Adam*'s particular transgression, in eating the forbidden fruit; for we were legally parties in that Covenant which was at first made with him; and therefore cannot but expect to be liable unto the guilt, which soled upon the breach of it. *By one man sin entred into the world, and death by sin, and so death passed upon all men.* Rom. 5 12.

2. By real *Communication* of evil concupiscence, and depravation upon our natures, which was the consequent of the first rebellion: We were all of us naturally in our first Parents, as the streams in the fountain, or the branches in the root, and therefore must needs partake of the same corrupted nature with them. *For who can bring a clean thing out of an unclean?* And *what is man that he should be clean, or he that is born of woman, that he should be righteous?* This might justly make us more loathsome and abominable in Gods eyes, than either Toads or Vipers, or any other the most venomous hurtful creatures are in ours; and for this alone, he might justly cut us off, and condemn us, though it were merely for the prevention of that mischief and enmity against him, which the very principles of our natures are infected with. Job 14. 4. Job 15. 14.

Though man were at first made *little lower than the Angels, being crowned with glory and honour*; having dominion over the other Creatures, all things being put under his feet; yet this corruption of our nature hath now made us become Psal. 8. 5, 6.

Psal. 49. 20. *more vile than the beasts that perish.*

'Tis the root and the fountain of all other sin, from whence every actual abomination does proceed. Atheism, and Pride, and Baseness, and Cruelty, and Profaneness, and every other Vice, which the most wicked wretch in the world is guilty of, doth proceed from hence. Hell it self, which is the proper place of sin, is not more full of sin, for the kinds of it, than our natures are. If there be any particular sin which we have not fain into in our *lives*, 'tis not for want of corrupt Principles and dispositions in our *natures*, which do incline us to all; but by reason of Gods *restraining* or *renewing* Grace, which hath as yet withheld us from them; without which we should break out into as great abominations as were ever committed by the vilest of the sons of men.

All that pravity and baseness, which fills up every part and power about us, are but diffusions of our original corruption: what a world of mischief is there in our several parts? Our Wills, Affections, our Tongues, Eyes. And yet all these are but as little *Rivulets*: the *Fountain*, or rather the *Sea* that feeds them, is our corrupted Nature.

'Tis this that fills us with enmity against all spiritual Truths and Ordinances; makes us (what we should tremble to think of) haters of God, though he be the God of our life, and of our happiness, in whom we live, and move, and have our beings.

Rom. 7. 21, 23. Hence is it, that *when we would do good, evil is present with us.* That we have *a law in our mem-*

members, rebelling against the law of our minds, and bringing us into captivity to the law of sin.

'Tis this that makes us, like corrupted vessels, to pollute all the gifts that are poured into us; those Graces and Abilities which from God are bestowed upon us pure and excellent, when they are by us put forth in duties, are not without some savour of our own corruption.

This contains in it, not only an utter *deficiency* of all good, but also a *loathing* and disliking of it. Not only a *liableness* to evil, but also an inherent *propension*, and strong desire to it. All which is as natural to us, as blackness to an *Ethiopian*; and like the *fretting Leprosie*, adheres to our natures with so much pertinacy, that it cannot be utterly removed while we are on this side the grave, till these our earthly tabernacles shall be dissolved. *No soap or nitre can purge it.* The general Deluge could not wash it away; that swept away sinners indeed, but not one sin. Neither shall the fire of the last day cleanse it. Levit. 14. 45. Jer. 2. 22.

It does totally overspread both our { Inward / Outward } Man.

1. Our *Inward man* is hereby depraved, both in respect of
1. Understandings.
2. Consciences
3. Affections.
4. Wills.
5. Memories.

1. Our *Understandings* are hereby become full of vanity, inconsiderateness, ignorance; neither *knowing nor enquiring after God*; *every thought and imagination of the heart being only evil, and that* Rom. 3. 11. Gen. 6. 5.

2 Cor. 3. 5. *continually.* So that we are *not of our selves sufficient to think any thing that is good.* Being given over to a *reprobate mind, viz. abandon, a mind void* Rom 1. 28. *of judgment, not liking to retain God in our knowledge. Becoming vain in our imaginations, having our* Verse 21. Jer. 4. 24. *wicked hearts darkned. Being wise to do evil, but* 1 Cor. 2. 14. *foolish to that which is good. Counting the things of* Rom. 8. 5. *God foolishness. Being carnally minded,* which is Verse 7. *enmity against God. For it is not subject to the Law of God, neither indeed can be.*

For of pride, prejudice, and contradiction against all sacred Truths, setting up our own imaginations and fleshly reasonings, against the spiritual notions that are dictated to us. *Being* Eph. 4. 18. *alienated from the life of God, through the blindness that is in us.*

2. Our *Consciences* are hereby become full of Eph. 4. 19. stupidity and insensibleness, *past feeling,* being 1 Tim. 4. 2. *seared as with a hot iron.* Altogether *defiled.* Not Tit. 1. 15. Rom. 2. 15. performing their office of *bearing witness, accusing,* or *excusing us,* rightly, according to several occasions. Being deaf unto every holy suggestion of Gods Spirit, secure against all the threats and judgments of the Law.

3. Our *Hearts* and *Affections* being *evil from* Gen. 8. 21. *our youth:* full of wicked policies, and unsearchable deceits. *Deceitful above all things, and desper-* Jer. 17. 9. *ately wicked, who can know them?* Full of *lust-* Gal. 5. 7. *ings against the Spirit of God: Sending forth evil* Mat. 15. 19. *thoughts, murthers, adulteries, fornications, thefts,* Eccl. 9. 3. *false-witness, blasphemies;* Full of *folly* and *madness,* preferring empty, transitory contentments, before those great matters that concern our eternity.

nity. Altogether obdurate against the means of grace, not to be wrought upon either by hopes or fears, by mercies or judgments, slighting the threats of God; undervaluing his promises, distrusting his power, abusing his patience; quickly *revolting* and *backsliding* from every holy desire. Jer. 5. 23. Pr. 14. 14.

Who can say I have made my heart clean, I am pure from my sins? Prov. 20 9.

4. Our *Wills* have now lost their first native freedom, making us become *servants unto sin: bringing us into bondage unto corruption.* Being full of lothing and averseness, full of enmity and obstinacy against any thing that is good. Jer. 8. 24. 2 Pet. 2. 12.

Casting Gods Laws behind our backs, and hating to be reformed. Psal. 50 17.

5. Our *Memories* being naturally very unfaithful and *slippery*, in letting out things that are good, but very tenaceous in evil matters. Heb. 2. 1.

II. Our *Outward man*, which was at first created with a kind of Divine Majesty, above the other Creatures, is now become weak and vile, exposed to all manner of infirmities, diseases, sins. So that we are all over nothing else but *a body of sin and death, our members being instruments of unrighteousness.* II. Rom. 6. 13.

Eyes full of Adultery, Pride, Envy. 2 Pet. 2. 14.

Ears *uncircumcised*, deaf unto every holy suggestion; easily open and attentive to vanities, lies, slanders. Acts 7. 51.

Tongues *unruly, and full of deadly poyson*, containing *a world of iniquity; defiling the whole body, setting on fire the course of nature, being themselves* Jam. 3. 8. 6.

selves set on fire of Hell. Given to unsavory, unedifying discourses, revilings, profaneness, blas-
Psal. 57. 8. phemies. That which should be *our glory, The*
Psal. 108. 1. *best member that we have,* is by this Original corruption, become the worst, defiling all the rest.

Rom. 3. 13. Our Throat *being an open sepulchre; with our tongues we use deceit, the poyson of asps is under our*
Verse 14. *lips. Our mouth is full of cursing and bitterness:*
15, *our feet are swift to shed blood: destruction and mi-*
16, *sery are in our ways; and the way of peace have*
17, *we not known: there is no fear of God before our*
18. *eyes.*

All which will yet appear more deformed and loathsom, if we look upon our own natures in the rage, blasphemies, baseness, madness of other mens lives: There being not any kind of evil, which either man or devil hath committed, but there are in our natures the principles and inclinations to it: The best of us being by nature as bad as the worst of sinners.

To which may be added our aptness to slight and undervalue the thought of this Original Corruption, though it hath already brought so much mischief upon all mankind, wholly depraved us in our faculties and principles, and spread a curse and deformity upon the whole Creation.

CHAP.

CHAP. VIII.

The Enumeration of actual Sins, both National and Perſonal; againſt the Law and Goſpel: and particularly againſt the firſt Commandment.

IN the *Enumeration* of ſin, next to *Original*, we are to acknowledge our *Actual* Tranſgreſſions, which flow from the other, as *Acts* do from their *Habits*.

Theſe in the general, are diſtinguiſhable into ſins *National* and *Perſonal*, of *Omiſſion* and *Commiſſion*; in *thought*, *word* and *deed*, the particulars of which do refer to ſome kind of *breach* againſt the {Law. / Goſpel.} {First / Second} Table. and may properly be enumerated under thoſe heads to which they appertain. Every Commandment having in it both a {Poſitive / Negative} part, and comprehending the obedience of the whole Man.

But now, becauſe it may be ſometimes convenient to make a diſtinct recital of *National* ſins, therefore we ought to be obſervant and prudent in the choice of fitting matter to this purpoſe.

There are three things that will raiſe a ſin to publick guilt, and make it become *National*.

1. Com-

1. Common practice.
Heb. 2. 12. 2. Publick establishment or connivance.
3. General insensibleness.

1. These are variously applicable (according to the condition of several times) both to offences against the first or second Table. As Idolatry, Superstition, Heresie, Prophaneness, Incouragement to wild and desperate Errors, Ingratitude, and unfruitfulness under publick and common Mercies, Security and Inadvertency under all those various dispensations that befal us, Inconsiderateness of the day of our visitation, and the things that concern our peace, Loathing of our spiritual Manna, Breach of our publick and solemn Engagement.

2. Blood-guiltiness, Cruelty, Injustice, Oppression, Perfideousness, Bitterness, a Spirit of Disobedience, Confession, Giddiness in respect of civil Order, *&c.*

Dan. 9. 1. 7. Hitherto appertain *the iniquities of our fathers,* and of all publick orders and degrees of men; *our*
Neh. 9. 34. *Kings, our Princes, our Priests*; which ought upon some special occasions to be acknowledged and bewailed. But these are not reducible unto any particular Catalogue, because they do continually vary according to several times.

In the enumeration of *Personal* sins, a Man ought chiefly to insist upon those particulars, whereof he is more especially guilty: But withal, he should know, and (upon several occasions) be able to reckon up the species and kinds of all sins.

See Bishop Downhams Abstract.

These may best be discovered by looking upon the

the divine law, according to its latitude & fulneſs, examining what is therein { Injoined / Forbidding } concerning either the duties of *Piety* towards God in the *firſt* Table, or the duties of *Charity* towards our *Neighbour* in the *ſecond* Table. Biſhop *Andrew's Catechiſ.* Maſter *Brinſleys Watch.* 1 Part.

The firſt Commandment does forbid the not having *Jehovah* alone for our God, and conſequently the not knowing, not believing, not adhering, not ſubmitting to him. The not behaving our ſelves towards him, in all reſpects, as our God.

So that we ſin againſt this by *Ignorance*, when we do not labour after ſuch a meaſure of knowledge in Divine Truths, as is proportionable to the *callings* wherein we are, the *time* and *means* which we have had. When *we do not deſire the knowledge of Gods ways*, being *content to ſit in darkneſs, and in the region and ſhadow of death.* Ignorance. Heb. 5. 12. Job. 21. 14. Mat. 4. 16.

Not endeavouring to acquaint our ſelves with his Power, Majeſty, Juſtice, Mercy, Wiſdom, Unchangeableneſs, and thoſe other Attributes of the Divine Nature. Not ſearching the Scriptures, *proving the things that are more excellent.* Phil. 1. 10.

When our knowledge is only *literal* and *uneffectual*, not working anſwerable obedience in our lives; when we are not careful to obſerve and conſider, and treaſure up in our hearts thoſe holy Truths, which at any time have been diſcovered to us; But *ſuffer them to ſlip from us*, by inadvertency or forgetfulneſs, not ruminating upon them, or recalling them to mind, according to our ſeveral occaſions. Luk. 12. 47. Heb. 2. 1.

By

Infidelity. By *Infidelity*, when we do not assent unto his Law, as being *holy*, *just* and *good*: Not labouring to strengthen our faith in his holy Attributes and Word. Not so firmly believing his *threats* and *judgments*, as to be humbled thereby; or his *promises*, as to be invited by them unto newness of *life*.

Diffidence Psal. 55. 22. By *Diffidence*, Not adhering to him with all our hearts, not *casting our burden upon him*. Not trusting him in the want of outward means, full of carking and solicitous thoughts, apt to put Jer. 17. 5. our confidence in *arms of flesh*, broken reeds, lying vanities.

Want of *Love*. By want of *Love*, not loving of him with all our affections and might; preferring the love of our selves, of pleasure, riches, honour, and the like earthly vanities, before that infinite and absolute good that may be found in him. Suffering our shame, worldliness, security, hopes, fears, dependencies, want of leisure, and such like poor respects, to seduce our affections from him, and to hinder our communion with him. Loving his creatures, his enemies, any thing, rather than Jer. 2. 13. himself; *Forsaking the Fountain of living Waters, and hewing out to our selves broken Cisterns that* Isa. 55. 2. *will hold no water. Spending our time and our money for that which is not bread, and our labour for that which satisfieth not.*

Want of *Zeal*. By want of *Zeal*, Not being zealous for his glory, in the forward and cheerful use of such means whereby it may be *promoted* in a fervent and resolute oppositon of those things that may *hinder* it: In an hearty sense and sorrow for those reigning corruptions, either *publick* in the *times*, or

or *private* in our own *ſouls*, whereby it hath been *abuſed*; wronging good cauſes, either by our lukewarmneſs, or elſe by our blind, indiſcreet zeal.

By *want of rejoycing* in him, not *ſerving him with gladneſs of heart*: Not *rejoycing in the Lord*: Not finding any ſuch reliſh in his holy Word and Ordinances, whereby they may ſeem ſweeter than the honey and the honey-comb; but rather counting his ways grievous and burdenſom unto us. Want of Joy. Deut. 28. 47. Iſa. 61. 10.

By *Unthankfulneſs* for thoſe *great mercies* which are freely beſtowed upon us, *not rendring unto the Lord, according to the benefits we receive*; failing in the acknowledgment of them, letting them ſlip by us without any regard or notice, being too apt to aſcribe Gods bleſſings unto our own deſerts and endeavours. *Sacrificing to our own Nets.* Subject to forget his favours, though he doth renew them every moment: And amongſt thoſe few that we do take notice of, and remember, yet our thankfulneſs for the *receipt* of them, is no way proportionable to our importunity in the *want* of them. Expreſſing our ſlighting of them, even in our very Thankſgiving for them. Not mentioning them with any hearty ſenſe or affection. Not willing to acknowledge them by charity towards his diſtreſſed members, according to our abilities and opportunities. But rather *returning evil for good, and hatred for his good will.* Like *Jeſhurun*, waxing fat, and kicking with the heel. Abundance making us wanton, and contemptuouſly to ſpurn at his Laws. Leading and Unthankfulneſs. 2 Chr. 32. 25. Hab. 1. 16. Pſal. 109. 5. Deut. 32. 15.

weary-

wearying him with our sins, whilst he does continually heap upon us his unwearied mercies.

Impatience. By our *Impatience* under those *small* crosses that are justly inflicted upon us. Not behaving our selves humbly and chearfully under Gods fatherly chastisements. *Not accepting the punishment of our iniquity*, though it be much *less than we have deserved*. Not *bearing the indignation of the Lord*, as considering how *we have sinned against him*. Being subject to murmuring and repining, to fainting and despair, to seek help and deliverance by unlawful means.

Lev. 26. 41. Ez. 9. 13. Mic. 7. 9.

Disobedience. By want of *submission* and *obedience* unto him, according to our duty and profession; very inconstant in our holy services, temporary and by fits, subject to backslide and revolt upon every slight temptation. *Our goodness being as the morning cloud, and as the early dew which passeth away.* Not *Universal* in our obedience, but partial, and by halves apt to pick and chuse in our duties, according as they may best suit with our own humors, and the course of the times, not having respect to *all his Commandments*. Not hating *every false way*. Not *hearty* and *sincere* in our performances, doing them with *all our might*, but Hypocritically, Perfunctorily, Negligently.

Hos. 6. 4.

Psa. 119. 6. Verse 128.

Security and Presumption. By our not *fearing* of God, according to the Infinite Power, Justice, Majesty of the Divine Nature; or according to those manifold sins whereby we have provoked his wrath; behaving our selves with much security and inadvertency under all the various dispensations of his Providence, as if we our selves were not at all concerned

ed in them. Not *regarding the works of the Lord, nor considering the operation of his hands*; still going on *after the imagination of our own hearts, as if we had made a Covenant with death, and with hell were at an agreement*; very apt to promise to our selves peace and impunity, though we do still persevere in our wonted rebellions; very subject to slavish worldly fears, of *men that shall die, and the sons of men that shall be made as grass. Forgetting the Lord our Maker, who stretched forth the heavens, and laid the foundations of the earth.* Not *grieving when he strikes us, refusing to receive correction, though he does consume us, making our faces harder then a rock, and refusing to return.* Isa. 65. 2. Isa. 28. 12. Isa. 51. 12, 13. Jer. 5. 3.

By not demeaning our selves *humbly* before him, according as our own vileness, and the greatness of his mercy does require. Pride.

Behaving our selves in our general course, as if we were *desirous* to live without God here, and *content* to be annihilated hereafter, so we might but in this World enjoy the pleasures of sin for a season.

CHAP. IX.

Sins against the second Commandment.

THE second Commandment does concern the *Manner* and *Means* of God's Worship. Against this we sin, not only by representing

senting and worshipping of him in Images, but also by entertaining gross misconceits of the Divine Nature, by mixing any will-worship, superstition, or our own inventions with his service; when we do not serve him after such a way as is agreeable to his Nature, and required in his Word, that is, not *in spirit and truth*; not with uprightness, sincerity, cheerfulness.

Joh. 4. 24.

Manner. 1. It will here concern us to examine how exceedingly we have failed in the *manner* of those good duties which we have attempted; how much *overness* there is in us from *setting about them:* How much *destraction* and *benumbedness* of spirit in the *performance* of them: How much impotency and *weariness* in the *continuance* of them: How much pride, unspiritualness, formality, want of relish, deadness, uncomfortableness there is mixed with our best services: Serving God with *feigned lips. Drawing near to him with our mouths, and honouring him with our lips, when our hearts are far from him.* Resting our selves in the meer out-sides of duties, when we do not enjoy any Communion with God in them.

Psal. 17. 1. Isa. 29. 13.

Means. 2. We ought to examine our failings, in respect of the *means* or kinds of Divine Worship. Our carelessness to keep our selves close in a continual holy Communion with God by the right use of all his sacred Ordinances.

1. Prayer, both { Private. Publick.
2. Ministry of the Word.
3. Receiving of the Sacraments.

Our failings in Prayer. 1. Our negligence in setting any solemn time apart

apart for our ſecret Devotions betwixt God and our ſouls. Omitting them upon every trivial occaſion, or ſlight pretence of buſineſs. Our careleſneſs in the *private* obſervance of this duty with our families and near relations, and in *publick* with the Congregation. Our approaching before God without that preparation, reverence, or attention, as becomes ſuch vile creatures ſpeaking to ſo great a Majeſty. *Regarding iniquity in our hearts, not calling upon him in truth: Flattering him with our mouths, and lying to him with our tongues, when our heart is not right with him.* pſal. 66. 18. Pſ. 145. 18. Pſ. 78. 36.

Not *Confeſſing* our ſins with that ſorrow, *ſhame and confuſion of face*, as having thereby ſo much diſhonoured his glorious Name, and endangered our own ſalvation; being rather *apt to cover our tranſgreſſions with* Adam, *by hiding our iniquity in our boſom*. Or if we do *acknowledg* them, yet we are not careful to forſake them, but do ſtill go on in a continual round of *confeſſing* and *committing*, *committing* and *confeſſing* again. Dan. 9. 8. Job 31. 33.

Failing very much in the *Matter* of our Petitions, not asking thoſe things *which are according to his will*. Apt to make our prejudicate opinions, and paſſionate wiſhes, the ſubject of our Prayers, inſtead of the holy and unchangeable will of God. For the *Manner* of them, not with *faith and fervency*, as being truly ſenſible of our own wants, or as if we did really believe this duty to be an effectual means for the ſupply of them. Not tenderly affectionate in our forgiving others, or our interceding for them. 1 Joh. 5. 14.

In our *Thankſgiving*, not mentioning the fa-

vours we have received, with any such hearty sense of them, as may stir up in our souls chearfulness, love, gratitude. Not praising God with
Psal. 9. 1. Psal. 103. 1. *our whole hearts*, and *all that is within us*.

Coming before him with customary devotion, rather to satisfie the scruples of a natural conscience, than out of any true love to this duty it self, or experimental evidence of comfort to be had by it; our hearts being apt to wonder from him, even whilst we are speaking with him; to think but lightly of him, whilst we pretend much honour to him.

Nor retaining any taste and relish of these duties, after they are ended: Not living sutably to them: Not taking notice how God does answer our Prayers in the several passages of his Providence towards us.

Failings in respect of the Ministry of the Word.

2. For the Ordinance of *Preaching*, the *Minister* does herein offend, by being negligent and slothful in his Calling, not Preaching with that constancy, faithfulness, simplicity, judgment, authority, courage, demonstration of the Spirit, as he should. The *People* by neglecting to hear and read the Word, according to their several opportunities. By not preparing themselves for
Before. this holy exercise. Not coming unto it with hungring and thirsting desire, and loving, believing, prizing it, as being of such great efficacy and necessity for our everlasting well-being, *able to save our souls*; Bringing with them much *carnal security*, which makes them without any desire or care to profit by it; much *impenitence* and *hardness* of heart: Not without some se-

cret

cret resolutions of continuing in their former courses, whatever shall be said to the contrary: Many *worldly cares* and thoughts, with *high conceits* of their own sufficiencies; *prejudice* against their *Teachers*; *curiosity*, not to *learn*, but to *censure*; itching ears, rather to please the fancy, than reform their lives.

Not hearkening to it without much irreverence, distraction, infidelity, misapplication, obstinacy, dulness, weariness: Not receiving it into a good and honest heart, with desire to retain and practise it. At.

Not careful (after they have heard it) to root and fix it in their hearts by Prayer, Meditation, Conference: Not expressing the fruit of it in their conversation, slighting those many gracious opportunities, wherein God hath reached forth unto them the proffers of mercy and salvation; and though he hath with much patience waited for their amendment; yet they have still hardened their hearts, and notwithstanding the *former and the latter rain*, do remain like dry stakes in an hedg, barren and fruitless, without any spiritual life or growth, answerable to the means which they have had. After.

3. For the Sacraments, { Baptism. / Supper of the Lord. Failings in the Sacraments.

Our slighting and renouncing that Covenant which we made in *Baptism*, abusing *that good profession, which we have professed before many witnesses*. Not walking as those that have been received into the bosom of the Church, and distinguished from others that are *without*. Not Baptism. 1 Tim. 6, 12.

fighting againſt the World, the Fleſh and the Devil, as becomes ſuch as are liſted in the number of Chriſts faithful ſoldiers and ſervants.

The Lords Supper. And ſo for the Sacrament of *Chriſts body and blood*; our not hungring and thirſting after it, not partaking of it ſo frequently as our neceſſities and opportunities have required.

Before. When we have approached unto it, have we been careful *before-hand*, to ſet any ſolemn time apart, for the fitting of our ſelves unto ſo holy a work? have we not been unwilling to *ranſack* and *examine* the ſecret corners of our hearts? to find out, and to purge out thoſe particular boſome ſins, unto which our natures do moſt incline us? after a more ſpecial manner, to excite and ſtir up in our ſelves the Grace of Gods holy Spirit, to renew thoſe conditions of the *Covenant*, required on our parts, *Faith* and *Repentance*.

1 Cor. 11. 28.

At. *In the receiving* of the Sacrament, have we not been too apt to ſlight and diſeſteem it, as if it were but an empty, common ceremony? Have we behaved our ſelves with ſo much fear and reverence, as might become ſuch a Sacred Myſtery? with ſuch Spiritual joy and delight, as ſhould be in thoſe who are fit Gueſts for that Table?

After. *After the receipt of it*, have we not quickly forgotten our good reſolutions, relapſed into our old ſins again, not feeling or regarding any ſuch comfort or profit as is promiſed to the right partaking of this Ordinance? Have we not often *eat and drunk unworthily*? and conſequently, *eat and drunk judgment to our ſelves*? becoming

1 Cor. 11. 27, 29.

ing *guilty of the body and blood of Christ*; doing that horrid act which we so much detested in the Jews, *Crucifying again* our blessed Saviour, and by slighting the proffers of Mercy in this Sacrament, doing as much as in us lies, to *make his Passion of none effect.* Heb. 6. 1 Cor. 1. 1

CHAP. X.

Sins against the Third and Fourth Commandment.

THE Third Commandment does forbid the abuse of Gods Name. By the *Name* of God we are to understand any thing whereby he may be known, as his Titles, Attributes, Ordinances, Works.

So that we sin against this Commandment by wicked Oaths, cursed Execrations, unlawful Vows, every light irreverent mention of God, all such idle words as do no way tend to the sanctifying of his Name.

By breaking the Vow of our *Baptism*, neglecting all those good promises and resolutions which since we have made. *Dealing falsly in our Covenants*, when our *heart is not set aright, and our spirit not stedfast with God.* Psal. 78. 8.

By our not acknowledging, and effectual remembrance of his holy Titles and Attributes as we have had occasion. Not delighting to speak good

of his Name, and to make his praise glorious.

By an irreverent and customary mention of his great and glorious Name, upon trivial occasions.

By our not thinking and speaking of his Word so frequently, with that holiness and reverence as we should; sometimes pretending

Psal. 50. 16. *to declare his Statutes, and to take his Covenant into our mouths, whereas we hate instruction, and cast his Law behind us.*

By our Carelessness in vindicating the glory of his Name and Truths, when they are villified by others.

By profaning our profession of Christianity, with an unholy conversation: Not behaving our selves so sincerely in regard of God, nor so inoffensively in respect of Men, as we should.

By defacing his glorious image instamped upon us in our *Creation:* Becoming more *vile and*

Psal. 49. 10. *foolish than the beasts that perish.* In our *Regeneration*, relapsing in the sins of our *unregeneracy*,

Eph. 4. 1. Not *walking worthy of that Vocation whereunto we are called.*

By our carelessness in discovering and acknowledging the Divine Power and Wisdom in those special passages of his Providence which befal us.

The fourth Commandment. The *Fourth Commandment* does forbid all carelessness in sanctification of

Sabbaths { *Ordinary.* / *Extraordinary.*

So that we sin against this, when we do not *remember* to keep the Lords day holy; that is, when we are not mindful before hand to prevent and avoid

avoid all such businesses as may distract us in those duties that belong unto this day.

When we our selves do not rest from our usual works and sinful desires, but mis-spend much of that precious time in idleness and vanity, or else satisfying our selves in a superstitious, customary observation of the *outward rest*, without regarding the *means* or the *works* of sanctification.

When we are not careful to prepare our selves for publick duty, by praying for Ministers in *general*, that God would endow them with fitting gifts and abilities, prospering their endeavours, by giving happy success unto their Ministry: more *particularly*, for the Pastor to whose charge we belong, that God would direct him to speak unto our hearts and consciences.

When we are careless in the performing of our publick duties, not with so much reverence, sincerity, spiritualness, attention as we should.

When we are negligent in looking to those that are under us, who by our carelesness or connivance, may be encouraged to the profanation of this day.

When we fail in those private duties that concern the Sanctification of the Sabbath, Meditation of the Word we hear, Searching the Scriptures to prove the truth of it, Application of it to our selves, examining our own hearts, private prayer, conference, whetting the Law upon one another, mutually exhorting and stirring up each other unto holy duties, contemplating the *Creatures*, and the *Providence* of God. Deut. 11. 19. Psal. 92.

Am. 8. 5. Isa. 58. 13. When we are weary of the Sabbath, and *wish it were gone*, and cannot call *it a delight*.

And so for *extraordinary* days, lawfully set apart, for solemn { Feasts. / Fasts. { Publick. / Private.

When we mis-pend our occasional *Festivals* altogether in outward, carnal mirth, without those inward, spiritual duties of Love and Thankfulness, which God requires; not keeping them *holy unto the Lord*, as we ought to do; not thereby taking occasion to enlarge our bounty to our poor brethren. Neh. 8. 9.

And so for days of *Humiliation*, which are called *Sabbaths* in Scripture: Our neglect of these when there is any special occasion for them, either publick or private; our insensibleness of dangers and judgments, like the old world keeping on in the road of our secular employments, *eating and drinking, buying and selling*, &c. *putting far away the evil day*; *chanting to the sound of the Viol, drinking wine in bowls, but are not grieved for the affliction of Joseph*: Not sighing and weeping *for the abominations that are committed in the midst of us*. Lev. 23. 28. Mat. 24. 38. Am. 6. 3, 6. Ezek. 9. 4.

When we do observe these days, we are ready to rest our selves in bodily abstinence, outward mortification, hanging down the heads, sad countenances, without inward *afflicting of the soul*: not *breaking, bruising, renting* of our hearts: *Refraining not our feet, but loving to wander*, not *turning from all our evil ways and the violence in our hands*. Jer. 14. 10. Joel 3. 8.

CHAP.

CHAP. XI.

Sins againſt the Second Table.

THE *SECOND* Table doth enjoin the Duties of *Charity* and *Juſtice* towards our neighbour. Againſt this we ſin when we do not love our neighbours with ſuch true, unfeigned love, as our ſelves; when we do not deal ſo with others, as we deſire they ſhould deal with us; when we de not pray for them, and endeavour their good as our own. Mat. 7. 12.

In the fifth Commandment are forbidden the Vices which concern the relations of

{ Superiors. / Inferiors.

So that we ſin againſt this, by not behaving our ſelves anſwerably to our ſeveral relations:

Not *modeſtly* and *gravely* to our *inferiors:* going before them in an example of good life: Not *humbly* and *dutifully* to our *Superiors*; not ſubmitting to them for *Conſcience ſake*, as being *ordained of God:* Not thankfully to our *Benefactors*, either not remembring, or not acknowledging, or not eſteeming, or not requiting them as we might. 1 Pet. 2. 13. Rom. 13. 1, 2.

Subject to *envy*, and *extenuate* thoſe ſpecial gifts of others, whereby they have attained any preheminence above our ſelves.

Hitherto likewiſe appertain the Vices which do more particularly concern the relations of

Parents:

Parents: Not educating, instructing, chastising their children so carefully: Not providing and praying for them as they should.

Children: Not loving and reverencing their Parents, not submitting to them, nor being so thankful towards them as they might.

Husband: Not behaving himself as a *Head*, to govern, instruct, and cherish his Wife.

Wife: By being irreverent, unquiet, not an helper, but an hinderer of her Husband's good.

Master: Not careful in directing, governing, punishing, rewarding their servants.

Servants: Disobedient, slothful, unfaithful, answering again, murmuring.

Aged: Not sober and grave, not wise and exemplary in their carriage.

Younger: Irreverent towards the Persons of the ancient, neglecting their good counsels and examples.

Superiours: In *gifts*, whether *inward*, of the mind, or *outward* of the estate, in respect of Nobility, Riches, *&c.* abusing of their gifts unto scorn, pride, oppression, not doing so much good as the advantage of their abilities and places does require.

Inferiors: Either too much disdaining, or too much flattering those above them.

Magistrates: Want of diligence and uprightness in the discharge of their places.

Subjects: Not so respective, serviceable, submissive as they should.

Teachers: Negligent in taking all occasions of

of inſtructing, reforming others by { Counſel. Example.

Learners: Not teachable, inquiſitive, &c.

The *Sixth Commandment* doth forbid all thoſe ſins which are againſt the health and welfare of our own, or our Neighbours { Bodies. Souls. The ſixth Commandment.

So that we ſin againſt this, not only by *outward* acts of *violence*, but alſo by an aptneſs to entertain prejudice and miſcontents againſt others: by raſh, immoderate anger, injurious, revengeful thoughts, ſecret grudges, hatred, and implacableneſs. Mat. 5. 22. 1 John 3. 15.

By failing thoſe particulars which concern the maintenance of mutual peace and friendſhip amongſt one another: By haughty, inſolent carriage: Reviling, ſcoffing, provoking ſpeeches.

Being ſenſleſs and hardhearted in the miſeries of our brethren; not weeping with them that weep; not being heartily affected at thoſe publick evils wherein we our ſelves are not more immediately and particularly concerned.

By wounding and murthering the ſouls of others through ſcandal { Active, miſguiding them, Paſſive, grieving them, when we encourage them in their evil courſes, either by Provocation, Counſel, Example, Connivance.

By the levity and unprofitableneſs of converſing amongſt others; when we do not labour to ſtir them up unto holineſs, according to our ſeveral opportunities and relations; not inſtructing the ignorant, comforting the weak, admoniſhing

moniſhing, exhorting, encouraging others unto well-doing.

By neglecting our own bodily health and welfare, through intemperance, immoderate paſſions, *&c.*

By being careleſs of our own ſouls, not providing for the days of Death and Judgment, but thruſting them far from us, bidding thoſe days care for themſelves. By quenching and ſuppreſſing thoſe holy motions that are at any time ſuggeſted unto our hearts, prefering the baſe things of this world, before thoſe great matters that concern Eternity.

The ſeventh Command ment.

The Seventh *Commandment* does forbid all *kinds of Uncleanneſs*, both of body and ſoul, together with the *means* and *ſigns* of it.

Againſt this we ſin, not only by committing any *outward* act of uncleanneſs, either by our ſelves, or with others: But alſo,

Mat. 5. 28.

By the *Adultery of the heart*, by having our minds full of unchaſt deſires, by cheriſhing in our ſelves any luſtful, unlawful affection. By delighting our thoughts in the fancy and ſpeculation of thoſe luſts which we have not opportunity to act.

When we do not labour to quench our fleſhly concupiſcence, by vigilancy over our own hearts and ways, by avoiding all evil company, and ſuch other occaſions as may inflame us: when we are not moderate in our delights, modeſt in our carriage, temperate in our diet, diligent and painful in our callings.

When our *eyes* are full of Adultery, when our *ears* are willingly open to filthy and unclean com-

communication, when our *tongues* are given to rotten and unſavory ſpeeches.

When we are not wary and circumſpect in avoiding all ſuſpitions and appearances of this evil.

The *Eighth Commandment* does forbid all thoſe vices which do concern our own or our neighbours outward eſtate; as Theft, Oppreſſion, Deceit, Sacriledge, Uſury, Bribery, Prodigality. The eighth Commandment.

We offend againſt this, not only by thoſe external acts of theft and injuſtice, which humane law does take notice of: But alſo,

By the *Love of money*, which is the *root of all evil*; by being diſcontent at our eſtates, greedy of gain, full of reſtleſs and inſatiable deſires after theſe earthly profits. 1 Tim. 6. 10.

When we are not ſo ſtrict and conſcionable in the means of getting wealth; either negligent and idle in thoſe callings wherein we ſhould provide for our ſelves and our families, or elſe too much *haſting to be rich*, by violence and oppreſſion, craft, or over-reaching, by being unfaithful in our words and promiſes: Not ſo upright and ſincere in our dealings with others, nor conſcionable in paying their duties. Prov. 28. 20.

When we are not wiſe and moderate in the uſe of theſe outward things: Not ſo diſcreet in laying out the Talents committed to our ſtewardſhip; too ſparing and *parcimonious* unto good purpoſes; too *laviſh* about diſhoneſt and unneceſſary occaſions.

The *Ninth Commandment* does forbid thoſe vices which concern our own, or our neighbours *reputations*, as Slander, Credulity, hearing of tale-bearers, The ninth Commandment.

bearers, Censuring, Sinister Suspicions, Flattery, Silence in defending, *&c.*

Against this we sin, not only when we do publickly concur with others in false judgment against our neighbours: But also,

When we are not charitable in our speaking, hearing, thinking of others.

Subject to reviling, scornful, slanderous speeches, very ready to speak ill, and to spread the faults of our neighbours, when it does no way concern us, or is like to benefit others.

Willing to entertain Back-biters, Tale-bearers, Scoffers, ready to listen unto any report that tends unto the defamation of others, too much affected unto *flattering tongues* and *deceitful lips*: Busie and medling in the affairs of others, where we are not concerned.

Full of Credulity, and rash Belief, in judging of ill rumors, too liable unto charitable suspicions, apt to interpret good things ill, and doubtful matters in the worst sense.

Not so careful in upholding our neighbours credit, by admonishing, exhorting, rebuking him, according to our *callings* and *opportunities*.

Subject to arrogant, high conceits of our selves, and yet very negligent in those ways whereby we may establish our reputations: Not labouring to be such as we would seem to be; Not endeavouring to keep a good conscience before God, and *a good report before men*. Not avoiding all *appearance of evil*.

The Tenth Commandment.

The *Tenth and last Commandment* does forbid any concupiscence against our neighbour, though

before

before the consent of the will; whether by covetousness, self-love, evil thoughts, envy.

Against this we sin, when we have not such a holy disposition in our minds unto the duties of Charity, as God hath required.

When we are apt to favour and entertain the tentations that are suggested to us.

When our minds are full of evil fancies and wicked perturbations, arising from our corrupted natures.

When we delight our selves in any evil imagination, *keeping it close, and rolling it* in our thoughts, though our minds (perhaps) do not consent to the acting of of it. Job 20. 12, 13.

CHAP. XII.

Sins against the Gospel.

NExt to these transgressions against the *Law*, we ought to enumerate our sins against the *Gospel*, which for the general kinds of them, are reducible to these two heads, { Unbelief. / Impenitence.

1. Our *Unbelief*, in the several degrees of it. 1. Unbelief

Not labouring to *acquaint* our selves with the Duties, Promises, Priviledges of the Gospel, though it does contain the best *glad tidings*, and of the greatest consequence, that can possibly be imagined.

Our not *assenting* to it, according to its full latitude

titude, being easily carried about with every wind of doctrine, any wild erroneous fancy; apt
Psal. 123. 5. to *turn aside unto our own crooked ways*, and to have
2 Cor. 11. 3. our *mind corrupted from the simplicity that is in*
Tit. 1. 13. *Christ*; *not being sound in the faith.*

Our not *loving* and *esteeming* of it. Not sufficiently admiring that miracle of divine bounty,
Rom. 5. 8. wherein the *Love* of God was more especially *commended* and *manifested* towards us, in that he
1 Joh. 4. 9. sent *his only begotten Son into the world, that we might live through him.*

Our too much slighting and undervaluing the great love and merits of our blessed Redeemer. *Treading under foot the Son of God, profaning the*
Heb. 10. 29. *blood of the Covenant*, and doing what we could
Phil. 3. 8. *to make Christ's passion of none effect.* Being apt to
Col. 3 11. prefer *dross* and *dung* before *the excellency of the*
Rom. 5. 11. *knowledg of Christ Jesus our Lord.* Not counting
Gal. 6. 14. him *all in all.* Not *rejoicing in God through our Lord Jesus Christ, by whom we have received the Atonement.* Not *glorying alone in Christ, and him crucified.* Not counting his favour and loving-kindness to be *better than life.* Not *claiming his*
Psal. 119. 115. *promises as our heritage, esteeming them the joy of our hearts.* Not looking upon them as being *un-*
Eph. 3. 1. *searchable riches*; *exceeding great and precious.*
2 Pet. 1. 4.

Our not *living by faith* in all estates and conditions; not *embracing* the promises of the Gospel with so much *readiness*, nor *adhering* to them with so much *stedfastness*, as the *excellency* and *certainty* of them do require.

Not improving and applying this rich treasure of Gospel-promises, unto the various changes of this

his *temporal*, life in respect of { Prosperity. / Adversity.
Being very apt to be altogether immersed in sensitive, external things, without reflecting upon those advantages we might from thence enjoy in this regard.

And so for our *spiritual* life, being apt to rely on our own righteousnes and self-justifications, thereby endeavouring (as much as in us lies) to deprive Christ of his Saviour-ship.

Not owning of Christ in all his Offices; not willing to accept of him as well for our *Lord*, as our *Saviour*.

And this *heart of unbelief* does prove unto us a root of *Apostacy*, making us to *depart from the living God*. Heb. 3. 2.

2. Our *impenitency*, in that when God had in some measure discovered unto us our own miserable condition by reason of the *Covenant of Works*, we have not yet humbled our selves in any proportion to the multitude or greatnes of our sins; nor applied our selves with any fervency of heart unto the only means of Pardon and Reconciliation in the *Covenant of Grace*. 2. Impenitency.

Not being *inquisitive* after our sins, not endeavouring to examine and find out our particular failings, but rather to hide and excuse them.

Not being *humbled* and grieved for them, as considering that wretched injustice, folly, unkindnes, that we have expressed by them.

Not *resolving* and *striving* against them; not improving all advantages for the avoiding and subduing of them.

Refusing to repent, though God has vouchsafed
Rev. 2,21. us *time* and *means*. *Though light be come into the*
John 3.19. *world, yet loving darkness rather than light. Re-*
2 Cor. 6.1. *ceiving the grace of God in vain. Turning it into*
Jud. 4. *wantonness. Tempting, grieving, quenching the holy*
Eph. 4. 30. *Spirit of God, whereby we should be sealed to the*
day of Redemption.

Hardning our selves by a custom and delight
Rom. 2. 5. in sin; and by this means, *Treasuring up for our-*
selves wrath against the day of wrath, and revelation
of the righteous Judgment of God.

'Tis here to be observed, that though these two sins be more *immediately* and *directly* against the *Gospel*; yet the other breaches of the *Law* before mentioned, are in some sense *reducible* also under this head, *Evangelical* obedience including *Legal*, as subordinate to it; and the *Law* being the rule of *Gospel* conversation. And for this reason I am the more brief upon this head.

We should here likewise remember, that all these offences before enumerated, are but the *generals* and *kinds* of our sins. The particular acts of them being past our numbring. To all which may be added our pronness to maintain, justify, extenuate our offences.

CHAP. XIII.

Concerning the Agravation of sins.

BEsides the *Enumeration* of our sins, it is also requisite that we understand somewhat concerning the *Aggravation* of them, whereby the

they may appear *exceeding ſinful*, that ſo we may be the better affected with a ſelf-abhorrency and humiliation for them. Rom. 7. 13.

Aggravation may be either of { Sin in *General*. / *Kinds of* ſin. / *Particular* ſins.

1. Sin in general may be aggravated, either by its { Greatneſs. / Multitude. } In both which reſpects it is eminent above any thing elſe; as for other matters if they be *great*, they are but *few*; if *many*, they are but *ſmall*. But ſin exceeds in both theſe. *Manifold* tranſgreſſions, and *mighty* ſins Am. 5. 12.

1. The *greatneſs* of its evil may be diſcerned in its { Nature, / Effects, both in regard of { Chriſt. / Our ſelves. / Other creatures. } } Mr. *Goodwin's* aggravation of ſin.

11. All ſin in its own *Nature* and eſſence, is *enmity againſt God*. Now, as *he that hateth his brother, is a murderer*; ſo he that hateth God, may be ſaid to be a murderer of him, becauſe in his heart he wiſhes that he were not. The holy Ghoſt fitly ſtiles it, The excrement, The *ſuperfluity of naughtineſs*; implying, that if all other evils were to have a ſcum, a ſuperfluity, 'tis ſin muſt be it. 'Tis worſe than the *Devil* himſelf, it made him to be ſo. 'Tis worſe then *Hell*, that is but oppoſite to the good of the *Creature*, this of the *Creator*. And if the greatneſs of the *malady* may be judged by the coſt and difficulty of the *Cure*, it will eaſily appear that no evil is ſo great as this, becauſe nothing could ſerve for the remedy of it, but the infinite precious blood of Jeſus Chriſt: 'Tis ſo great an evil, that there can Rom. 1. 7. 1 Joh. 3. 17. μεγιστον κακιας. Jam. 1. 21.

be no greater *punishment* of it, than by it self; when God would deal with a man as a most desperate enemy, he gives him up to sin. There can be no worse *epithete* or *expression* for it, than it self. When the Apostle would speak the worst of it he could, he calls it by its own name, *sinful sin.*

Rom. 7. 13.

2. For the Effects of it, in regard

1. Of *Christ*, who had it only by imputation, as our Surety. It was the cause of all his bitter Agonies; it afflicted his soul, and broke his heart, making him to cry out, *My God, my God, why hast thou forsaken me?*

2. In respect of our *selves*; it hath utterly undone all mankind, debased our souls, which were fit companions for God himself, unto a servile shameful condition; deprived them of that glorious Image, wherein all our happiness and excellency did consist; and made us more vile than the beasts that perish.

Rom. 8. 23. Gen. 3. 17. Hag. 2. 13.

3. In respect of the other *Creatures*; it hath brought a vanity and curse upon the whole Creation, causing all the miseries and sorrows in this world, and those eternal torments in the world to come.

All which mischief is contained in the *nature*, and might be effected by any the least *particular* sin. Now if *every* sin have in it so much deformity and danger; if our *least* offences do contain in them more enmity and injustice against God, than could be expiated by the whole Creation and of themselves would be enough to sink us into eternal perdition: how desperate then are those *greater* abominations, those *crying sins*

Isa. 1. 11.

of

of a *ſcarlet* and *crimſon dye*, wherewith our lives have been defiled?

If an infinite wrath be due to our *idle* thoughts, what may we expect then from our unclean coverous, malicious, proud, atheiſtical, blaſphemous thoughts?

If every vain word doth deſerve hell, what depth of damnation then ſhall be inflicted upon thoſe many curſed oaths, lyes, bitterneſs, railings, and other unſavory diſcourſes, whereof we have been guilty?

If our *Righteouſneſs* be as *filthy rags*, if the *iniquity of our holy things* be enough to condemn us, what dregs of indignation may we then expect for our many rebellions, profane, hypocritical actions? If our *ſacrifice* and *obedience* may be counted abomination, what ſhall be thought then of our *Sacriledg* and *Rebellion*?

II. For the *multitude* of our ſins; *Who can tell how oft he offendeth? Our iniquities are encreaſed over us, and our treſpaſſes are grown up unto the heavens. They are more then the hairs of our head.* Neither the tongue of Men or Angels is able to reckon them up; if there be any impiety which we have not fallen into, 'tis not for want of ſinful inclination in us; but rather becauſe we had not temptations, means, opportunities for the acting of it. To which may be added our continuance in ſin, *as a fountain caſteth out her waters*, without intermiſſion. Pſal. 19. 12. Ezra 9. 6. Pſal. 40. 12. Jer. 6. 7.

Now if one ſin alone can be enough to expoſe us to damnation; O then how ſhall we be able to ſtand before ſo many ſins which we *know* by our

selves, besides those many secret sins which we have not known? many that we never considered, and very many that we have quite forgotten.

If all the plagues and curses of the Law be due unto those who *continue not in all things written* Gal. 3. 10. *in that book to do them*; what fury and wrath then may they look for, who have persevered in a *continual* rebellion against all Gods holy Laws and Commandments?

If one sin in *Adam* were enough to condemn a whole world; what then may a world of sins do in every one of us?

All which sins will yet appear more heinous, by comparing them with those *many* and *great* favours which we have received.

Kinds of Sin. 2. The *kinds* of sin may be aggravated,

1. By *comparing* them with others which are less evil. 2. By *examining* them according to their full latitude, shewing how many impieties are involved in every one. 3. By distinguishing them into their several degrees.

Heb 10 28, 29. 1. By *comparing* them; for example, sins of *Commission* are in themselves more heinous than 2 Cor. 3 8. sins of *Omission*. Sins against the *Gospel* are in some respects much worse than sins against the *Law*, because they are against greater light and mercy; and the more means any have enjoyed, the greater shall their condemnation be. *Cho-*Mat. 11. 21, 22. *razin* and *Bethsaida*, being upon this ground pronounced by our Saviour to be in a worse condition than *Tyre* and *Sidon*. As in matter of *grace*, God doth not weigh it by the *Scales*, but try it by the *touchstone*; not so much regarding the *number*

ber as the *truth* of *duties*. So it is likewise for *sins*; a *lesser* sin against *light* and *love*, does more provoke him, than a *much greater* with *reluctancy*, or from *surprisal*.

Transgressions against the first Table, are worse than those against the second. *If one man sin against another, the Judge shall judg him: But if a man sin against the Lord, who shall entreat for him?* and for this reason the first Table is called, *The great Commandment*. 1 Sam. 2. 25. Mat. 22 38.

Neglect of a *principal* duty of the first or second Table, is a greater sin than the neglect or omission of that which is *circumstantial* or *ceremonial*: *Obedience* and *Mercy* being better than *Sacrifice*. 1 Sam. 15. 22.

Sins against the clear light of *nature* or *reason*, are in many respects worse than those that are discovered to us by the *written Word*. The more obligations are broken, the greater still is the sin; as when our offence is not only against the Word of God, but likewise against the Law of Nature, Conscience, particular Promises and Vows.

2. By *Examining* the latitude and comprehensiveness of any kind of sin; though it may more especially refer to the breach of some one Commandment, yet if we search into its utmost compass and extent, we shall find that it does also refer unto divers others. So the sins of the second Table do not only intrench upon one another, but also upon those of the first Table, by reason of that disobedience which is in them unto the Command of God.

2. By *distinguishing* the *degrees* of sin, the first *consent* being not so bad as the *act*, nor the *act* so bad as the *custom* and delight. A particular offence being not so bad as an *habitual reigning* sin that waste the Conscience.

Particular sins.

3. That which does more especially concern us in our Confessions, is the aggravation of *particular sins*. Because a *general* view of them is more apt to produce a confused stupor and amazement, rather than any proper and genuine humiliation. Every man hath some *black days* in his Calendar; some more *notorious sins* whereof he hath been guilty. He should in his private humiliation endeavour to call those to fresh remembrance, *and set them before him.* Not forgetting that horror and dread which appeared to him when God did first discover them to his Conscience. And therefore it will concern us to labour after a more distinct discovery of the heinousness of our particular offences, which will best appear by examining them according to their divers *Circumstances.*

Psal. 51. 3.

Quis, ubi, quid, quibus auxiliis, cur, quomodo, quando.

Now the *Circumstances* of actions are usually reckoned to be these seven: 1. The *Person.* 2. The *Place.* 3. The *Thing.* 4. The *Means.* 5. The *End.* 6. The *Manner.* 7. The *Time.*

1. The Person.

1. The *Person* is considerable under a twofold capacity, either for the Person { Offended. / Offending.

1. The *Person* offended, the Creator and Governour of the world, so eminent for his *Greatness* and *Majesty*; which does add much to the offence: An ill word against the *King*, being High

High Treason; whereas the greatest offence against another is not so much. So that it may be very helpful to set forth the heinousness of any sin, to consider who it is that is offended by it. Not only our *Brethren*, Superiors, Equals, Inferiors, or *our selves*, but the *great God*, who is able with a blast of his mouth, with a frown of his countenance, to ruine us eternally, and cast us into hell: and it must needs argue extream folly, for men to *contend with their Maker*, to provoke him to jealousie, as if they were stronger than He. 1 Cor. 10. 22.

So infinite in *Holiness* and *Knowledg*; of *pure* and *piercing eyes*; abhorring sin infinitely, and yet necessarily beholding it. Though men may stop their ears, or shut their eyes against what they dislike, yet God cannot go out of the hearing or seeing of sin. He hears every one of our vain and sinful words. He sees into the secret corners of our hearts, the least glimse of any sinful contrivement, which we our selves can scarce take notice of; and should we provoke the eyes of his Glory?

So terrible is his *Justice* and *Majesty*, who shall one day come with thousands of his glorious Angels, in flaming fire, to render vengeance upon all those that know him not, or obey him not. Isa. 3. 8.

So *merciful and gracious* unto us: The Lord our Redeemer, the holy One of *Israel* our King: *Our Father who hath loved us, and hath given us everlasting consolation, and good hope through Grace.* And shall we *return evil for good, and hatred* 2 Thes. 2. 16. Psal. 109. 5.

Deut. 32. 6. *tred for his good will? Shall we thus requite the Lord? Is not he our Father that bought us? Hath he not made us, and established us?*

2. The person *offending*; a frail creature, of a dependant being; preferred out of nothing, to the noble condition of the human nature. One that hath taken upon him the Profession of Religion, engaged himself to the duties of Christianity by a solemn Vow in Baptism, participated the means of Grace in a greater measure than others, and hath had so much experience of Gods more especial favour towards him. One who is

Rom. 2 27, 11. *called a Christian, and rests in the Gospel, and makes his boast of Christ, and knows his will, and approves the things that are more excellent,* &c.

2. The place. Isa 26 10. 2. The *Place*; where we have enjoyed the liberty and sun-shine of the Gospel; *In the land of uprightness dealing unjustly.* In that very place which hath so much abounded with temporal and spiritual blessings, *flowing with milk and honey*; and that which is more nourishing and pleasant to the *soul*, than either of these to the *body*, The Word and Ordinances of God in sincerity and power. 'Tis recorded of the Israelites, *Psal.* 106. 7. *That they provoked God at the Sea, even at the Red-sea*, which is repeated with an *Emphasis*, as being the place of mercy where they had lately seen so miraculous a deliverance; which circumstance did add a great aggravation to their rebellion.

3. The Thing. 3. The *Thing*; that which we have so often relapsed into against which we have so frequently resolved, being in it self (it may be) of a more foul

foul and ſcandalous nature, *&c.* Hitherto do belong the aggravations which concern the *kinds* of ſin which were mentioned before.

4. The *Means*; with hypocritical pretences, making the Religion the veil for our unlawful deſires, fighting againſt God with thoſe abilities with which we ſhould ſerve him. Abuſing that health, wealth, ſtrength, wit, and all the other Talents we have received; not only neglecting to improve them unto the glory of the Giver, but waſtfully laviſhing of them, ſo that we cannot with the fooliſh ſervant, give God his own again; uſing them as weapons againſt him, thereby reſiſting his Spirit and Ordinances. 4. The Means.

5. The *End*; for lying vanities, the ſhort pleaſures of ſin, which are not without ſome mixture of ſorrow, in the very enjoyment of them, and do afterwards fill the ſoul with guilt and fear. *Forſaking the fountain of living waters, and hewing out unto our ſelves broken Ciſterns that will hold no water. Spending our money for that which is not bread, and our labours for that which ſatisfieth not:* Proſecuting thoſe things *whereof we might be aſhamed; the end of which will be death.* 5. The End. Jer. 2. 13. Iſa. 55. 2. Rom. 6. 21.

6. The *manner how*; which is capable of much amplification, it being a great addition to the heinouſneſs of any ſin, when it is committed, either 6. The Manner.

Out of *ignorance*, when we have had means of being better informed; Out of *impudence*, againſt the dictates of Nature, the light of Reaſon and Education; ſome taſte and reliſh of Spiritual things; the checks of Conſcience; former pro- Heb 10 16.

miſes

miſes and reſolutions. After much *conſideration* and debate with our own hearts. Againſt our own *experience* and obſervation of many Judgments that have been inflicted upon ſuch a ſin. Againſt many *Examples*, much *Patience*, the means of *Remedy*; in which reſpects the ſins of men are much worſe than thoſe of the Devil; for he never ſinned againſt *Example*, being the firſt offender, nor againſt *Patience*, being immediately upon the firſt offence caſt into hell; nor againſt *Remedy*, there being no poſſible means allowed him for his recovery. Out of *baſe ingratitude*, againſt the frequent and favourable motions of the bleſſed Spirit. *Deſpiſing the riches of*
Rom. 2. 4. *Gods goodneſs, and forbearance, and long ſuffering,*
2 Pet. 2. 22. *whereby we ſhould have been led to repentance.* After frequent *relapſes*, which do multiply the guilt of ſin, like the increaſe of figures, though the firſt fault be but as one, yet the ſecond relapſe makes it as ten, the third as an hundred, the next as a thouſand, and ſo on, according to this multiplied proportion. Out of *preſumption* and foreſtalling of pardon, making the mercy of God to lead us unto ſin. Out of much *obduratene*-
Pſal 53 87. Iſa. 5. 18. *ſs and pertinacy; caſting his Laws behind our backs, and hating to be reformed. Drawing iniquity with cords of vanity, and ſin as it were with*
Rom. 2. 5. Iſa. 43 24. *Cart-ropes. Treaſuring up wrath againſt the day of wrath*; as if we would *weary* God with our iniquities, with much forwardneſs and conſtancy, notwithſtanding the great trouble and difficulty there hath been in the ſervice of ſin; without any, or with very ſmall temptation, with much *cheer-*

fulneſs

fulneſs and delight, as if there had been pleaſure in deſtruction; with much *eagerneſs* and deſire, *drinking iniquity like water, working all uncleanneſs with greedineſs; with an high hand*, as if we would *reproach the Lord, refuſing to return unto him*; with *mad impudence, provoking God to his face, as if we were ſtronger than he.* Joh. 15 16. Eph 4 19. Numb 15. 30. Jer. 5. 3. Iſa. 65 3. 1 Cor. 10. 22.

7. The *Time* when: Not only in our *Childhood*, but in our *Manhood*; not only when we ſat in darkneſs, in the days of our unregeneracy; but ſince he hath called us into his marvellous light, ſince the glorious Goſpel hath ſhined in our hearts, having (perhaps) but lately ſuffered under ſuch an affliction, and received ſuch a ſpecial deliverance, upon which we did renew our Covenant with God by freſh Reſolutions of ſtrict and circumſpect walking. 7. The Time.

Each of theſe Circumſtances may be otherwiſe more largely amplified, according to the ſeveral natures of thoſe ſins to which they are applied in our confeſſions; but by that which hath been already ſaid, it may ſufficiently appear, how the diſtinct underſtanding and conſideration of them may be very uſeful in this buſineſs.

CHAP. XIV.

Of our acknowledging the Punishments that are due to Sin.

WHen we have thus acknowledged our sins by an *Enumeration* and *Aggravation* of them; we are in the next place to own the *punishments* that are due unto them, thereby the better to affect us with sorrow and indignation at those evil courses, which will expose us to so many fearful dangers. That thus *remembring our* Ezek. 36. 31. *doings which were not good, we may loath our selves for our abominations!* Acknowledging that we are *not worthy the least of his mercies, or truth, that he* Gen. 32. 10. Job 42. 6. *hath shewed unto us*; Desiring to *abhor our selves, and repent in dust and ashes.*

Thus the Prodigal in his submission to his father, first he acknowledges his *offence, I have sinned against heaven, and against thee*; and then Luke 15. 18, 19. he owns the *punishment, And am no more worthy to be called thy son.* There being a natural consequence betwixt these two. *For if God spared not the Angels that sinned, but delivered them into* 2 Pet. 2. 4, 5, 6. *chains of darkness to be reserved unto judgment; if he spared not the old world, but brought a flood upon them; if the Cities of Sodom and Gomorrah were turned into ashes, being condemned unto a dreadful overthrow, that they might be examples to those that after should live ungodly: If God spared not the na-* Rom. 11. 21. *tural branches,* but cut them off for their disobedience

dience and unbelief; we may certainly then conclude, that though *sentence against other evil works be not executed speedily*, yet they shall not go unpunished; *But evil shall hunt the wicked person to overthrow him.* And therefore, besides the confession of our sins, it is also requisite that we own and acknowledg the *punishments* that are due unto us for them. Eccl. 8. 11. Ps. 140. 11.

Now these punishments are either { External. Internal. Eternal.

1. The *External* are those that concern the outward man; either in Body, Friends, Name, Estate. 1 *External.*

1. In our *Bodies*: 'Twere but justice, if God should deprive us of our health; if he should *smite us with a consumption and a fever; with an inflamation, and an extream burning; with the botch of Egypt, with the emrods, and with the Leprosie, whereof we cannot be cured*; if he should send upon us *sore sicknesses, and of long continuance*; if he should suffer us with *Job*, to be so wholly overspread with sores, that we should *become loathsom to our own selves.* That we should *chuse strangling and death rather than life.* *Bodies.* Deut. 28 21. Verse 27. Verse 59 Job 7. 5. 15.

It were but justice if he should strike us blind, or deaf, or lame; if he should take from us those Senses by which we have so much dishonoured and provoked him; if he should deprive us of those Limbs and Members which we have used as instruments of sin, and weapons of unrighteousness.

2. In respect of our *Friends*: We might justly expect *Friends.*

expect that God should cast us into a forlorn, destitute condition, when there should be none to relieve or pity us. He might take us from the help and comfort of our Friends, either turning their hearts against us, or depriving us of them by death.

Names. 3. In regard of our *Names* and Credit: He might give us over to those notorious, scandalous censures, by which we should be made ashamed to live, and afraid to die. He might justly make us *an astonishment, and a proverb to a by-word amongst all Nations: To be laughed to scorn,* and had in derision of them that are round about us. He might *blot out our names from under heaven.*

Deut. 28. 37. Psal. 44. 13, 14. Deut. 29. 20.

Estates. 4. For our *Estates,* if God should *lay judgment to the line, and righteousness to the plummet,* he might number every one of us to the sword, and to captivity, and to ruine: Depriving us of our *liberty, peace, plenty.* It were but justice if he should suffer us to be shut up in some prison or dungeon, where we could not *enjoy* the mercies that we *possess.* If he should lead us into captivity, sell us into some cruel slavery and bondage: *Scatter us abroad among all the Kingdoms of the earth,* causing us to *wander about in sheep skins, and goat skins, being destitute, afflicted, tormented:* Being dispersed in the *deserts and mountains, in dens and caves of the earth.*

Isa. 28. 7. *Liberty.* Deut. 28. 25. Heb. 11. 37, 38.

Peace. If he should take from us that *peace,* quietness, comfort, which we have formerly enjoyed, filling us with confusion and trouble, giving us over to the rage and malice of our enemies: *Causing the Sun to go down at noon, and darkening the earth*

Amos 8 9.

earth in the clear day; surprising us with sad confusions, when we think our selves most secure and happy, *Turning our feasts into mourning, and our songs into lamentation; bringing sackcloth upon all loins, and baldness upon every head*; making us *to eat our bread with carefulness, and to drink our water with astonishment.* Verse 10. Ezek. 12. 19.

If he should deny us his Creatures when we want them, take them from us when we have them, with-hold his blessing from attending them, debar us from the comfortable enjoyment of them; sending upon us *cleanness of teeth, the evil arrows of famine; breaking the staff of our bread; taking away our corn in the time thereof; making the heaven over us to be brass, and the earth under us to be iron:* If he should rain fire and brimstone down upon us; if he should afflict us with *hunger, and thirst, and nakedness, and the want of all things*; if he should send a *rust and canker* upon our estates, making *an hole in the bottom of our bags*, by which our gains should insensibly drop away, and slip from us; if he should *curse us in the city, and in the field, in our basket, and in our store; in the fruit of our land, and the increase of our cattel: in all our endeavours, and the works of our hands; feeding us with the bread of affliction, and with the water of affliction:* Giving us to drink *the cup of trembling, and the dregs of the cup of his fury: Stretching out upon us the line of confusion, and the stones of emptiness:* If he should make *the portion of our cup to be snares, fire and brimstone, and an horrible tempest.* *Plinty*, Am. 4. 6. Ezek. 5. 16. Hos. 2. 9. Deu. 21. 23. Verse 48. Jam. 5. 3. Hag. 1. 6. Deut. 28. 16, 17, 18. 1 King. 22. 27. Isa. 51. 22. Isa. 34. 11. Psal. 11. 6.

2. *Internal* Punishments are those that con- 2. *Internal.*

cern the Soul and inward Man, either in respect of Blessings { Naturals / Spiritual.

Deut. 28. 28. Dan. 4.16. It were but Justice, if God should take from us our Wits, Reasons, Memories; if he should *smite us with madness and astonishment of heart*: Giving us *Hearts of Beasts*, making us become raving and desperate, or stupid and brutish: If he should deprive us of our inward peace and quietness, giving us a *trembling heart, and sorrow of mind: Scaring us with dreams, and terrifying us with visions.* Making our guilty Consciences to fly in our Faces; to gnaw upon the Soul with fierce and restless accusations, to fill the thoughts with terrors and amazement.

Deut. 28. 65. Job 7. 14.

It were but Justice, if he should deprive us of all his Holy Ordinances; sending upon us a *Famine of the Word: Removing our teachers into corners, so that our eyes cannot see them; making the night to come upon us, wherein we should not have a vision; that it should be dark unto us, that we cannot divine; that the Sun should go down over our Prophets, and the day be dark upon them; that the Seers should be ashamed, and the Diviners confounded, all of them covering their lips, because there is no answer from God.*

Am. 8. 11. Isa. 3. 10. Mic. 3. 6, 7.

If he should reject all our holy Services, hide himself from us when we seek his face; stopping his ears when we cry unto him; *laughing at our calamities, and mocking when our fear cometh*; if he should fling our Prayers back into our faces with a Curse instead of a Blessing; if he should take

Prov. 1.26.

take our confeſſions as an evidence againſt our ſelves, and condemn us out of our own mouths.

If he ſhould ſubſtract the means of Grace, and not any longer continue the proffers of mercy to thoſe who have ſo much undervalued and abuſed them: If he ſhould cauſe his grieved Spirit to retire from us, and finally give us over to our own deſperate hardneſs and impertinency, to *vile Affections*, to a *ſeared Conſcience*, and a *reprobate Senſe*, whereby we might be continued in our evil courſes, till the Day of his Vengeance.

3. *Eternal* Puniſhments are ſuch as concern our immortal condition after this life: They are either of { Loſs. / Pain. } 3. *Eternal.*

1. The puniſhment of *Loſs* does conſiſt in being for ever baniſhed from the bleſſed preſence of God, and the joys of Heaven. In being *puniſhed with everlaſting deſtruction, from the preſence of the Lord, and from the glory of his power.* 2 Theſ. 1. 9.

2. The pain of *Senſe* does conſiſt in thoſe moſt exquiſite and unexpreſſible torments which ſhall be inflicted on the damned, ſet forth in Scripture by *everlaſting fire, utter darkneſs, the worm that dies not, and the fire that is not quenched: Chains of darkneſs; the blackneſs of darkneſs for ever: The Lake of fire burning with brimſtone.* Mat. 15. 41, 22, 23. Mark 9. 40. 2 Pet. 2. 4. Jude 13. Rev. 19. 20.

It were but Juſtice, if God ſhould *cut us off with ſwift deſtruction*, ſnatching us out of the Land of the living, with our ſins and fears upon us, and caſt us into thoſe Regions of Darkneſs, thoſe 2 Pet. 2. 1.

black and cruel habitations, where there is nothing but weeping and gnashing of teeth.

2 Thes. 1.8. Rev. 14.10. If he should take *vengeance upon us in flaming fire*; making us to drink *the wine of his wrath, which is poured out without mixture into the cup of his indignation: Tormenting us with fire and brimstone in the presence of his holy Angels.*

Should God deal with us according to our deserts, it would have been much better for us that we had never been born. He might justly inflict upon us all the plagues of this life, and eternal torments in the life to come. There is nothing could remain for us to expect, *but a certain fearful looking for of judgment*, and *fiery indignation to devour us.*

It were easie to amplifie each of these heads, from those many curses and judgments denounced in Scripture, which are all of them applicable to this purpose, as being the desert of sin.

The serious consideration and application of these things, will very much conduce to the exciting of such affections in us, as do become the duty of confession.

CHAP

CHAP. XV.

Of the proper Materials for a Tranſition, whereby Confeſſion and Petition may be annexed.

THus much briefly concerning the *Matter* and *Method* to be obſerved in our *Confeſſion*.

That which ſhould ſucceed next unto it, is *Petition*. But for the better connexion of theſe two, 'tis requiſite that they be joined together by ſome fitting *Tranſition*. The moſt natural materials for which, may be preferred unto ſome of theſe heads.

1. A profeſſion of our ſhame and ſorrow in the conſideration of our many ſins, and the puniſhments due unto them. A readineſs *to loath our ſelves for our abominations.* To judge and condemn our ſelves, that we may not be condemned of the Lord. A willingneſs *to ſet our ſins ever before us*; as conſidering, that though the *acts* of them be paſt, yet the *guilt* and the danger may be preſent, and that there may be many now in Hell, who have not been ſo great ſinners as we. Of this kind is that ſpeech of *Ezra, O my God, I am aſhamed, and bluſh to lift up my face to thee.* And *Job; I abhor my ſelf, and repent in duſt and aſhes.* And *Daniel, O Lord, to us belongeth confuſion of face, becauſe we have ſinned againſt thee.* Ezek. 36. 31. Ezra 9. 6. Job 42. 6. Dan. 9. 8.

2. An expression of our desire to flie utterly out of our selves, to renounce all our own righ-
Job 9. 2, 3. teousness: *How should man be just with God? if he should contend with us, we could not answer for one*
Ps. 130. 3, 4. *of a thousand. If thou shouldst be extream to mark what is done amiss, O Lord, who may abide it? But*
Psal. 103. 4. *there is mercy and forgiveness with thee, that thou mayest be feared; thou knowest our frame, and considerest that we are but dust*; frail infirm Creatures, and therefore thou dost not expect perfection from us; if we could have no sin, we should have no need of a Redeemer; we are of our
Isa. 64. 6. selves altogether impotent and *unclean, and our righteousness as filthy rags.*

Neh. 9. 38. Chap. 10. Verse 29. 3. A promise of amendment for the future: Renewing our Covenant with God, by fresh resolutions of a strict and holy conversation: Professing our desire to fear his name, and to be engaged to him by an *everlasting Covenant*, never to
Psal. 119. 5. depart from him again; *O that my ways were so directed, that I might keep thy Commandments always!* O that thou wouldst enable us *to repent and be converted, that our sins may be blotted out,*
Acts 3. 19. *when the times of refreshing shall come!* It is the desire of our Souls to walk more holily and humbly before thee for the future; to keep a stricter watch over our own hearts and ways.

4. A brief application unto our selves of such mercies and promises as belong to those that believe and repent. Though we have not expressed the dutiful affections of *children*, yet God cannot renounce the tender compassions of a *Father*; and if *earthly* Parents can give good things

to

to their children, will not he be much more ready to be gracious to his? *With the Lord there is mercy, and with him is plenteous redemption.* And, *we have an advocate with the Father, Jesus Christ the righteous, who is the propitiation of our sins.* He hath promised to hear and grant the requests that are put up in faith; that he will have respect to those of an humble and contrite heart; that those who do not hide their sins, but confess and forsake them, shall find mercy: That *he delighteth not in the death of a sinner, but rather that he should be converted and live:* That *the sacrifice of God are a broken spirit; a broken and contrite heart he will not despise. And now, O Lord, thou art that God, and thy words be true, and thou hast promised such mercies unto thy servants; therefore now let it be unto us according to thy word.* We desire to lay hold on that word of promise, that thou *wilt heal our back-slidings, and love us freely:* That thou wilt not *turn away from us, to do us good; but wilt put thy fear into our hearts, that we shall not depart from thee. O think upon thy servants, as concerning this word of thine, wherein thou hast caused us to put our trust! Truly our hope is even in thee.* 'Tis the desire of our Souls to seek after thee, and to come unto thee, *and thou never failest them that seek thee.* Of those *that come unto thee, thou puttest away none.* O be pleased to *establish this word of thine unto thy servants, and let them not be disappointed of their hope.*

Psal. 130. 7. 1 Joh. 2. 1. Ezek. [illegible]. Psal. [illegible]. 2 Sam. [illegible]. Hos. [illegible]. Jer. [illegible]. Psal. [illegible]. Phil. [illegible]. Joh. 6. 37.

Though *the wages of sin be death*, yet this is our comfort, that *the gift of God is eternal life, through Jesus Christ our Lord.*

The scripture is very copious in other pertinent expressions for each of these heads, and to some of these the most proper matter for *Transition* is reducible.

CHAP. XVI.

Concerning Deprecation of evil; with several Arguments to back our Requests of this nature.

THE chief Heads of Matter for *Petition*, are summarily comprehended in the Lords Prayer, as hath been shewed before. Chap. V.

All Petition is either for { Our selves, { Deprecation. / Comprecation. ; Others. Intercession.

In petitioning for our selves, the first thing to be explained, is *Deprecation*, which concerns the *prevention*, or *removal*, or *lessening* of *evil*.

The first evil to be prayed against, is that of *Sin*; and therein we should deprecate both the { Guilt. / Power.

1. The guilt of Sin.

1. The *guilt* of sin is that imputation whereby we are obliged to the wrath of God, and all the curses of the Law; and therefore we have great need to pray that he would *forgive us our debts*; Isa. 44.22. That he would *blot out our transgressions as a Cloud*,

Cloud: That he would *open unto us the fountain for ſin, and for uncleanneſs:* That he would have compaſſion upon us, *ſubduing our iniquities, and caſting our ſins into the depths of the Sea.* That we may be *juſtified freely by his grace, through the redemption that is in Jeſus Chriſt:* That he would *cleanſe us from all filthineſs both of fleſh and ſpirit:* That he would *blot out the hand-writing that is againſt us, and take it out of the way, nailing it to the Croſs of Chriſt.* Zac. 13. 1. Mich. 7. 19. Rom. 3. 24. 2 Cor. 7. 1. Col. 2. 14.

Of this kind we have ſundry *Depreeations* in Scripture: So *David, Remember, O Lord, thy tender mercies, and thy loving-kindneſſes, for they have been ever of old. Remember not the ſins of my youth, nor my tranſgreſſions: for thy Names ſake, O Lord, pardon mine iniquity, for it is great.* Pſ. 25. 6, 7. Verſe 11.

Lord be merciful unto me, heal my ſoul, for I have ſinned againſt thee. Pſal. 41. 4.

Have mercy upon me, O God, according to thy loving-kindneſs, according to the multitude of thy tender mercies, blot out my tranſgreſſions, waſh me throughly from mine iniquities, and cleanſe me from my ſin. Purge me with Hyſop, and I ſhall be clean; waſh me, and I ſhall be whiter than ſnow. Hide thy face from my ſins, and blot out all mine iniquities. Pſ. 51. 1, 2. Verſe 7. Verſe 9.

O remember not againſt us our former iniquities; help us, O God of our ſalvation, for the glory of thy Name. Deliver us, and purge away our ſins for thy Names ſake. Pſal. 79. 8, 6

Look thou upon me, and be merciful unto me, as thou uſeſt to do unto thoſe that love thy Name. Pſal. 119. 132.

Take away all our iniquities, and receive us graciouſly. Hoſ. 14. 2.

Heal

Verse 4. *Heal our back-slidings, and love us freely.*

Now because this is one of the chief wants, against which we should petition; therefore we should endeavour to back our requests in this kind, with such *Arguments* as may serve to stir up our *fervency*, and strengthen our *faith* in this desire.

Ezek. 18. 21, 22. 1. From the *Mercy* of God, who desires not the death of a sinner, but at what time soever he shall truly repent, hath promised to forgive him. He hath commanded us to ask *daily pardon*, as well as *daily bread*; shewing thereby, that as the best Man shall continually need pardon, so he is more ready to give it, than we are to ask it. He has entreated us to be reconciled unto him. He does invite and call us when we are impenitent, and therefore he will be much more ready to embrace and accept of us, when we desire with repentance to return unto him. He would not have us send Prov. 3 8. our Neighbour away empty, when that which he would borrow is with us. How much more then shall he who is the *Father of mercies*, in respect of whom all the compassion in Man is not so much as a drop to the ocean? How much more shall he accept and grant the desires of his children? for, *with the Lord there is mercy, and with him* Psal. 130. 7. Exo. 13 5. *there is plenteous redemption*: he hath enjoyn'd us to help our Enemy's Ox or Ass when they are in 1 Cor. 9 9. danger. And *doth God take care of Oxen?* Hath he not a far greater esteem of his own Image in man? will he not much rather extend his bounty and goodness unto such as are oppressed under the burthen of their sin? Though no sin be

little

little in it ſelf; yet the greateſt ſin is but *little* in compariſon to his mercy. The *more* our offences have been, the more may he glorifie himſelf in the pardon of them.

2. From the *Merits of Chriſt*, who is the *propitiation for the ſins of the whole world. He came to ſave that which was loſt*: To *quicken thoſe that were dead in treſpaſſes and ſins. To this end was he born, and for this end came he into the world, that he might ſave ſinners. He was wounded for our tranſgreſſions, he was bruiſed for our iniquities, the chaſtiſement of our peace was upon him, that with his ſtripes we might be healed.* He hath ſatisfied for us as our Surety, and hath ſuffered the puniſhments that were due unto our ſins; and it cannot ſtand with the Juſtice of God, to require a debt twice over, to puniſh them again in us, when he hath already puniſhed them in Chriſt.

1 Joh 2.2. Matth. 18 11. Eph. 2.1. Joh. 18 37. Iſa. 53.5.

3. From our own *Frailties. What is man, that he ſhould be clean; and he that is born of a woman, that he ſhould be righteous? God will pity thoſe that fear him, becauſe he knows their frame, he conſiders that they are but duſt.* He remembers that they are but fleſh, and *no fleſh can be righteous in his ſight. Before him no man living can be juſtified.* The greatneſs and the ſenſe of our unworthineſs, does make us the fitter objects for his mercy. *The whole have no need of the Phyſician, but the ſick.*

Job 15.14. Pſ. 103 14. Pſal. 78.39. Pſal. 143.2. Mat. 9.12.

And as we are to pray for the *pardon* of our ſins, againſt the guilt of them; ſo likewiſe for the ſence and *evidence* of this *pardon*, againſt our own *doubts*, *that being juſtified by faith, we may have peace with God through our Lord Jeſus Chriſt*; that we

Rom. 5.1.

Eph. 1.13, 14. we may be *sealed with the holy Spirit of Promise, which is the earnest of our inheritance, until the redemption of the purchased possession*; of this kind are those Petitions of *David*:

Psal. 35. 3. *Say unto my soul, I am thy salvation.*

Psal. 51.12. *Restore unto me the joy of thy salvation, and establish me with thy free spirit.*

Psal. 4. 6. *Lord, lift thou up the light of thy countenance upon us.*

Psal. 90.14. *O satisfie us early with thy mercies, that we may be glad and rejoyce all our days.*

Psal. 119. 135. *Make thy face to shine upon thy servant, and teach me thy statutes.*

The reasons to back this request, may be,

1. From the *Justice* of it; we do but ask an acquittance where the debt is paid (Christ having already satisfied for our sins). *And shall not the* Gen. 18. 25. *judge of all the earth do right?* He hath promised to be found of those that do not seek him, and to seek after those that go astray from him, and will he not much rather accept, and be favourable to such as desire to seek after him, and to wait upon him in the observation of his own Ordinances? He hath said, that we shall not Isa. 45.19. *seek his face in vain.*

2. From the *facility* of it; 'tis but saying the word only, and we shall be whole; if we could relieve all those that beg of us, with meer words, there is none should ask without success. But now with God, 'tis all one to do a thing, as to speak it. 'Tis but *speaking peace* to our souls, and Psal. 85.8. we shall have it. *Behold, thou art the Lord, the God* Jer. 32.27. *of all flesh, there is nothing too hard for thee.*

2. Next

2. Next to the *guilt* of ſins, we ſhould pray againſt the power of them, that we may not relapſe into them again for the future, that ſin may *not reign in our mortal bodies:* That we may not be *brought into captivity unto the law of ſin, which is in our members:* That God would *redeem us from all our iniquities,* and with *the blood of Chriſt purge our Conſciences from dead works to ſerve the living God:* That he would enable us to *put off, concerning our former converſation, the old man, which is corrupt according to deceitful luſts; to crucifie the fleſh with the affections and luſts of it:* That we may have *no fellowſhip with the unfruitful works of darkneſs:* That *our hearts may not be hardned through the deceitfulneſs of ſin:* That we may not *walk according to the courſe of the world, fulfilling the deſires of the fleſh:* That he would *caſt down every imagination and high thought that exalteth it ſelf againſt the knowledge of God, and bringeth into captivity every thought unto the obedience of Chriſt.* 2. The power of ſin. Rom. 6. 12. Verſe 23. Tit. 2. 12. Heb. 9. 14. Eph. 4. 22. Gal. 5. 24. Eph. 5. 11. Heb. 3. 13. Eph. 2. 2, 3. 2 Cor. 10. 5.

Of this kind is that Petition of *David, Keep back thy ſervant from preſumptuous ſins; let them not have dominion over me. Order my ſteps in thy word, and let not any iniquity have dominion over me.* Pſal. 19. 13. Pſal. 119. 133.

'Tis not here neceſſary to make any large recital of the kinds of ſins, mentioned before in confeſſion; but to inſiſt more fully and particularly on ſuch to which we are more eſpecially inclined, that they may be mortified and ſubdued.

The Arguments to ſtrengthen our faith and fervency in this deſire, may be ſuch as theſe.

1. From the *fitneſs* of it in reſpect of his glory; it

it is not for his honour that his Servants should be under the Yoke of his Enemies.

2. From our own *Impotency* for it; evil being always present with us, and sin so easily beseeching us. And of our selves we are no more able to lay aside these weights, and to cast off our sins, than an *Æthiopian* to cast off his blackness, or a *Leopard* his spots.

3. From the *Facility* of it to God: he is stronger than the strong man, and can *subdue all things to himself.* Phil. 3. 21.

4. From his *Promise* and *Covenant*, whereby he hath engaged himself to *subdue our iniquities*, and to keep us from departing from him. Mic. 7. 19.

2. Temptation.

2. Another evil to be prayed against, is *Temptation*, according to that in the Lord's Prayer, *Lead us not into temptation*; that we may be freed from *Trials* themselves, so far as may stand with Gods good pleasure; especially the evil of them, that we may not be overcome by them, nor faint under them.

Temptation is of three kinds:

1. From our own corrupted natures, by which we are very apt to be *drawn aside, and enticed* to all manner of sins; there being no kind of impiety, but what this does make us capable of; and will (without Gods restraining or renewing Grace) at some time or other *dispose* us unto. And herein, more particularly, the blindness of our understandings, our wicked imaginations, and fleshly reasonings, the perverseness of our wills, the hardness and earthiness of our affections, the insensibleness of our Consciences, the Jam. 1. 14.

the depravation of all our Faculties.

2. The malice and ſubtilty of the Devil, who *as a roaring Lion walks about ſeeking whom he may devour*; and is ſtill provoking us to thoſe evils which are moſt ſutable to our particular occaſions and diſpoſitions: *Watching for advantage againſt us*, deſiring *to ſift and winnow us as wheat*: and therefore we had need to pray that we may be *ſober and vigilant*, having upon us *the whole armour of God, whereby we may withſtand the wiles of the Devil*; that we may conſtantly *reſiſt him, being ſtedfaſt in the faith*, taking heed of the *depths of Satan*. That we do *not fall into reproach, and the ſnare of the Devil*. That *the God of peace would bruiſe Satan under our feet*.

1 Pet. 5 8. 2 Cor. 2. 11. Luk. 22. 31. Mat. 26 41. Eph. 6 11. 1 Pet. 5 8. Rev. 2. 24. 1 Tim 3 7. Rom. 16. 20.

3. The allurements or terrors of the world, either by profits, pleaſures, honours, on the one hand; or loſſes, dangers, troubles, diſgrace, perſecution on the other. *The rain deſcending, the floods coming, the winds blowing, and beating upon us.* The evil cuſtoms and examples of the generation wherein we live, the ſlaviſh hopes and fears of men.

Mat. 7. 27.

Beſides theſe *kinds* of temptation, we are likewiſe to pray againſt the *degrees* of it, ſuggeſtions, conſent, practice, delight, habitual cuſtom, and neceſſity.

Jam. 1. 14.

That God would enable us always *to watch and pray, leſt we fall into temptation.*

Mat. 26. 41.

And becauſe every man hath ſome particular ſin or temptation to which he is more eſpecially expoſed, belonging either to his age, temper, calling; therefore he ſhould endeavour to obſerve,

observe and find out, and more fully to enlarge himself in his deprecation against that.

3. Punishment. 3. the last sort of evil to be prayed against, is that of *Punishment*. The kinds of which were mentioned before under the Head of *Confession*: and are likewise reducible under that other head concerning *Protection*; and therefore it will be needless here to make any particular recital of them.

In the *general*, we are to pray against all those Judgments which may be inflicted upon us either in our bodies, friends, names, estates. Against those more eminent Miseries of *Sword*, *Famine*, *Pestilence*, (which three being of a publick nature, concerning the Nation and community in which we live, may be more particularly insisted upon under the head of *Intercession*) against distraction and sorrow of mind, trouble of conscience, the loss of Gods holy Ordinances, and eternal Damnation.

Psal. 91. 10. *That no evil may befal us, neither any plague come nigh our dwellings.*

Psal. 6. 1. *That he would not rebuke us in his anger, neither chasten us in his displeasure.*

Psal. 51. 11. *That he would not cast us away from his presence, nor take his holy spirit from us.*

Those Judgments ought to be more particularly deprecated, with which we are at any time frighted or afflicted.

CHAP.

CHAP. XVII.

Of Comprecation for ſpiritual good things: The Sanctification of our Natures, the Obedience of our Lives.

NExt to *Deprecation* againſt *evil*, may ſucceed *Comprecation* for that which is *good*.

Now becauſe good things may be wanting, either in *whole* or in *part*, or in reſpect of *duration*, and ſome intermiſſions; therefore we ſhould petition not only for the things themſelves, but alſo for the encreaſe and continuance of them.

Good is either { Spiritual. / Temporal.

In asking of ſpiritual good things, the firſt and chief matter to be prayed for, is the ſanctification of our natures: That *Gods Kingdom may come* into our hearts, that he would *give unto us a new heart, and put a new ſpirit within us*: That he would *take from us our ſtony heart, and beſtow upon us hearts of fleſh*: That he would put within us *the law of the ſpirit of life, which may make us free from the law of ſin and death*: That we may *put on the new man, which after God is created in righteouſneſs and true holineſs*: That we may be regenerate, and become new creatures, being *born again of that incorruptible ſeed, the Word of God*.

1. The ſanctification of our natures. Ezek. 36. 26. Rom. 8 7. Eph 4 24. 1 Pet. 1 23.

That God would grant us, according to the riches Eph. 3. 16.

of his glory, to be strengthened with might by his spirit in the inward man.

1 Thes. 3. 13. That he would *establish our hearts unblamable in holiness before God, even our Father, at the coming of the Lord Jesus Christ with all his Saints.*

Rom. 8. 11. *That the Spirit of Christ may dwell in us.*

Act. 13. 43. Col. 1. 13. That we may *continue in the grace of God, and in the faith, grounded and setled; and may not be moved away from the hope of the Gospel.*

Ps. 51. 10. Of this kind is that petition of *David* for himself, *Create in me a clean heart, O Lord, and renew a right Spirit within me.* And the Apostle for

1 Thes. 5. 23. others; *The God of peace sanctifie you throughout, that your whole spirit, and soul, and body may be preserved blameless unto the coming of our Lord Jesus Christ.*

Here we are more particularly to insist on the *renovation* of our several {Faculties, Parts,} answerable to what we did acknowledge concerning the *Depravation* of them, in the Confession of our Original sin. As first for our Faculties:

1. Our inward man.

For our understandings. Rom. 12. 2. 1 Cor. 2. 14. Ro. 16. 19.

1. That we may be *transformed by the renewing of our minds*: That we may be able to have a *spiritual discerning the things of God*; being *wise to that which is good*, but simple and harmless to that which is evil.

Our conscience. Heb. 9. 14.

2. That he would *purge our Consciences from dead works to serve the living God*: that they may be tender of his glory, and our own good; truly performing the offices which belong unto them, both in accusing and excusing us, according to several occasions.

3. That

3. That he would *circumcise our hearts*, that we may *set our affections on things above, and not on earthly matters*; that we may not be deceived with false appearances, *but may approve the things that are most excellent.* Our affections. Rom. 2. 29. Col. 3. 2. Phil. 1. 10.

4. That he would reform and sanctifie our *wills*, that we may in every thing submit them unto his; *delighting to do his will. Not seeking our own wills, but the will of him that sent us.* Our Wills. Psal. 40. 8. Joh. 5. 30.

5. That he would rectifie our *memories*, making them more faithful in *retaining* all such holy Lessons as we shall learn, in *recalling* them to mind, according to several opportunities; that we may be always ready *to stir up our minds by way of remembrance*, that we may never forget God. Our Memories. 2 Pet. 3. 1. Deut. 8. 11.

And so for our Parts, or outward Man, that we may become the *Temple of God, where his Spirit may dwell:* That we may *present our bodies a living sacrifice, holy, acceptable to God, which is our reasonable service:* That all our parts and *members may be instruments of righteousness unto holiness.* 2. Our outward man. 1 Cor. 3. 16. Rom. 12. 1. Rom. 6. 13, 19.

In which desires we may strengthen our faith with such arguments as these:

1. God only is *able* for this great *work: In us dwelleth nothing that is good:* It is he that must *work in us both to will and to do, of his good pleasure.* 'Tis not in our power to regenerate our selves; for *we are not born of blood, nor of the will of the flesh, nor of the will of man* (that is, not of any natural created strength), *but of God.* And he is able to do *exceeding abundantly above all* Rom. 7. 18. Phil. 2. 13. Joh. 1. 13. Eph. 3. 20.

that we can ask or think. 'Tis as easie for him to make us good, as to bid us to be so.

Ezek. 36 26. 2. He is *willing*, and hath promised to *give unto us a new spirit*: To *put his law into our inward parts, to write it in our hearts.* And *if men that are evil, know how to give good gifts to their children, how much more shall our heavenly Father give the holy Spirit to them that ask him?* He hath

Jer. 31.33. Luk. 11.13.

1 Thes. 4. 3 professed it to be his own will, *even our sanctification*; and he cannot deny us the performance of his own will. He hath promised, that those who *hunger and thirst after righteousness, shall be filled.* And therefore if he hath in any measure given us this hunger, we need not doubt but he will give us this *fulness* likewise. He hath said,

Mat. 5.6.

Prov. 8.31. that *he delights to dwell with the sons of men.* And what reason have we to doubt the success of our desires, when we do beg of him to do that which he delights in?

II. The obedience of our lives.

2. The next thing to be prayed for, is the obedience of our lives, answerable to that in the Lords-Prayer, *Thy will be done on earth as it is in heaven:* And here likewise we are to petition for spiritual grace and abilities, both to *perform*, and to *continue*, and to *encrease* in all holy duties.

1. For the *Performance* of them, that he would

Psal. 23.3. *lead us into the paths of righteousness:* That with

2 Cor. 1. 12. *simplicity and godly sincerity we may have our conversation in this world:* That *denying all ungodliness and worldly lusts, we may live soberly, righteously, and godly in this present world:* That God

Heb. 12.28. would *give us grace, whereby we may serve him*

acceptably

acceptable with reverence and godly fear: That we may *not any more be conformed unto this world;* Rom. 12. 2. *That being dead unto sin, we may live unto righteousness:* Not any longer *spending the rest of our time in the flesh, to the lusts of men, but to the will of God: That the time past of our lives may suffice to* 1 Pet. 2. 21. 1 Pet. 4. 2, *have served divers lusts:* That for the future we 3. may *walk as obedient children, not fashioning our* 1 Pet. 1. 14. *selves according to the former lusts of our ignorance; but as he who hath called us, is holy, so we may be holy in all manner of conversation.*

To this purpose is that desire of *David, O that* Psal. 119. 5. *my ways were directed to keep thy statutes:* And in another place, *Teach me to do thy will, for* Ps. 143. 10. *thou art my God: let thy good Spirit lead me into the land of uprightness.* And elsewhere, *Shew me* Psal. 25. 4, 5 *thy ways, O Lord, and teach me thy paths: Lead me in thy truth, and teach me; for thou art the God of my salvation. Teach me thy ways, O Lord, and* Psal. 86. 11. *I will walk in thy truth: unite my heart to fear thy Name.*

2. For our *Continuance* in them, That *we may* Luk. 1. 74, 75. *serve him without fear, in holiness and righteousness* 1 Cor. 15. 18. *before him all the days of our lives.* Being *stedfast and unmoveable, always abounding in the work of* 1 Tim. 1. 19. *the Lord: Holding faith and a good conscience: Patiently continuing in well-doing, without weari-* Rom. 2. 7. *ness, as knowing that in due time we shall reap, if we* Gal. 6. 9. *faint not: Holding fast the profession of our faith* Heb. 10. 23. *without wavering:* that our hearts may be *esta-* Heb 13. 9. *blished with grace:* that amidst all outward changes and losses, we may still *hold fast our integrity.* Job 2. 3.

Thus the Apostle prays for the *Thessalonians,*

that we can ask or think. 'Tis as easie for him to make us good, as to bid us to be so.

Ezek. 36 26. 2. He is *willing*, and hath promised to *give unto us a new spirit*: To *put his law into our inward parts, to write it in our hearts.* And *if men that are evil, know how to give good gifts to their children, how much more shall our heavenly Father give the holy Spirit to them that ask him?* He hath 1 Thes. 4 3 professed it to be his own will, *even our sanctification*; and he cannot deny us the performance of his own will. He hath promised, that those Mat. 5. 6. who *hunger and thirst after righteousness, shall be filled.* And therefore if he hath in any measure given us this hunger, we need not doubt but he will give us this *fulness* likewise. He hath said, Prov. 8. 31. that *he delights to dwell with the sons of men.* And what reason have we to doubt the success of our desires, when we do beg of him to do that which he delights in?

II. The obedience of our lives. 2. The next thing to be prayed for, is the obedience of our lives, answerable to that in the Lords-Prayer, *Thy will be done on earth as it is in heaven:* And here likewise we are to petition for spiritual grace and abilities, both to *perform*, and to *continue*, and to *encrease* in all holy duties.

1. For the *Performance* of them, that he would Psal. 23. 3. *lead us into the paths of righteousness:* That *with* 2 Cor. 1. 12. *simplicity and godly sincerity we may have our conversation in this world:* That *denying all ungodliness and worldly lusts, we may live soberly, righteously, and godly in this present world:* That God Heb. 12. 28. would *give us grace, whereby we may serve him acceptably*

acceptable with reverence and godly fear: That we may *not any more be conformed unto this world*; Rom. 12. 2. *That being dead unto sin, we may live unto righteousness*: *Not any longer spending the rest of our time in the flesh, to the lusts of men, but to the will of God*: *That the time past of our lives may suffice to have served divers lusts*: That for the future we may *walk as obedient children, not fashioning our selves according to the former lusts of our ignorance; but as he who hath called us, is holy, so we may be holy in all manner of conversation.* 1 Pet. 2. 21. 1 Pet. 4. 2, 3. 1 Pet. 1. 14.

To this purpose is that desire of *David*, *O that my ways were directed to keep thy statutes*: And in another place, *Teach me to do thy will, for thou art my God: let thy good Spirit lead me into the land of uprightness.* And elsewhere, *Shew me thy ways, O Lord, and teach me thy paths: Lead me in thy truth, and teach me; for thou art the God of my salvation. Teach me thy ways, O Lord, and I will walk in thy truth: unite my heart to fear thy Name.* Psal. 119. 5. Ps. 143. 10. Psal. 25. 4, 5 Psal. 86. 11.

2. For our *Continuance* in them, That *we may serve him without fear, in holiness and righteousness before him all the days of our lives.* Being *stedfast and unmoveable, always abounding in the work of the Lord: Holding faith and a good conscience: Patiently continuing in well-doing, without weariness, as knowing that in due time we shall reap, if we faint not: Holding fast the profession of our faith without wavering*: that our hearts may be *established with grace*: that amidst all outward changes and losses, we may still *hold fast our integrity.* Luk. 1. 74, 75. 1 Cor. 15. 58. 1 Tim. 1. 19. Rom. 2. 7. Gal. 6. 9. Heb. 10. 23. Heb 13. 9. Job 2. 3.

Thus the Apostle prays for the *Thessalonians*,

1 Thes. 2. 17. that God would *establish them in every good word and work.*

2 Cor. 9 8. 1 Thes. 4. 1. 3. For our *Encrease* in them: *That God would make all grace to abound towards us:* That we *always having all sufficiency to all things, may abound to every good work:* That we may be *strong in the Lord, and in the power of his might:* Being *filled with the fruits of righteousness, unto the glory and praise of God:* That *forgetting those things which are behind, and reaching unto those things which are before, we may continually press towards the mark for the prize of the high calling of God.*

Eph. 6. 10. Phil. 1. 11. Phil. 3. 14.

Thus doth the Apostle pray for the *Hebrews:*

Heb. 13. 20, 21 *The God of Peace make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight.* And *Epaphras* for the

Col. 4. 12. *Colossians, That they might stand perfect and compleat in all the will of God.*

CHAP. XVIII.

Of the several Graces and Duties enjoined in the First *Commandment.*

THE graces that we should pray for, are many of them briefly summed up together in several Scriptures. But for our more full and distinct apprehension of them, they may be more particularly considered, according to their distinct

Gal. 5. 22. 1 Tim. 6. 11. Tit. 2. 12.

ſtinct relations, either to the { Law. / Goſpel.

The duties enjoined by both theſe, may be eaſily collected from thoſe vices and failings mentioned in our confeſſion.

The firſt Table in the *Law* doth concern our duty to God.

The firſt *Commandment* doth enjoin us to have *Jehovah alone for our God*; that is, in all reſpects to behave our ſelves towards him as our God. So that by this we are directed to pray for theſe graces and duties, *viz.* *Knowledge* and *Belief* of him, *Truſt* and *Hope* in him, *Love* towards him, *Zeal* for him, *Rejoycing* in him, Gratitude towards him, *Patience* under him, *Obedience* to him, *Fear* of him, being *humble* before him. *Knowldg.*

Becauſe it is *not good that the ſoul ſhould be without Knowledge*; we ſhould therefore pray that he would be pleaſed *to incline our ears unto wiſdom, and apply our hearts to underſtanding*: That he would *open our eyes to behold the wondrous things of his Law*: That he would give unto us *the ſpirit of wiſdom and revelation in the knowledge of him; that the eyes of our underſtandings being enlightned, we may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints, and what is the exceeding greatneſs of his power to us-ward, who believe according to the working of his mighty power*: That he would enable us to be more inquiſitive after thoſe ſacred truths revealed in the World; more diligent to acquaint our ſelves with his holy *Attributes* and

Prov. 1. 2. Prov. 2. 2. Pſal. 119. 18. Eph. 1. 17. 18.

works; more mindful of his Holiness, Justice, Truth, Power, Omnipresence; that he is *about*
Ps. 139. 3. *our paths, and beds, and acquainted with all our ways.* He doth search and know us, understanding our thoughts afar off, all things being naked and open in his sight.

Col. 1. 9, 10. That we may be *filled with the knowledge of his will, in all wisdom and spiritual understanding, that we may walk worthy of the Lord, unto all pleasing; being fruitful in every good work, and encreasing in the knowledge of God; that we may follow on to know*
Hos. 6. 3. *the Lord.*

That he would sanctifie to us the knowledge we have already attained, that it may not be idle and ineffectual, but may produce in our lives answerable obedience, that we do not *withhold*
Rom. 1. 18. *any truth in unrighteousness.*

Belief. That he would open our hearts to *believe* all those truths revealed in his word; that he would
Heb. 3. 12. enable us to *take diligent heed, lest there should be in any of us an evil heart of unbelief, in departing from the living God.* That we may firmly assent unto his promises and threats, and as we do profess
Tit. 3. 8. our selves *to believe in God, so we may be careful to maintain good works.*

Trust. That we may not *rely* on such outward means as cannot help us; but in all our wants and troubles, we may place our chief confidence on him, as knowing that he is infinitely wise, powerful, merciful; both able and willing to succour us; that when we *know not what to do, our*
2 Chr. 20. 12. *eyes may be upon him.* That in our greatest exigences, when we are in a state of darkness, and

can

can ſee no light, we may then *truſt in the name of the Lord, and ſtay upon our God:* That we may ſtill *our burden upon him, and abide under the ſhadow of the Almighty: Committing our ways unto the Lord: being careful for nothing, but in every thing by prayer and ſupplication, make our requeſts known unto God,* who careth for us, and will never leave or forſake us. Iſa. 50. 10. Pſ. 55. 22. Pſ 91. 1. Pſ. 37. 5. Phil. 4. 6.

That we may labour to ſtir up and ſtrengthen our *hope* in him, ſuch hope as may be well grounded, and will *not make us aſhamed*; of which we may *be always* able *and ready to give anſwer to every man that asketh us a reaſon.* That we may look more at *the things which are not ſeen, than at thoſe things which are ſeen*: That in times of fear and danger we may *fly for refuge to lay hold on the hope ſet before us*; which hope may be as an *Anchor of the ſoul, both ſure and ſtedfaſt*: That no condition or temptation may make us *caſt away our confidence*: That we may *give all diligence to make our callings and elections ſure*: To clear unto our ſelves the evidences of our own everlaſting well-being. *Hope.* Rom. 5. 5. 1 Pet. 3. 15. 2 Cor. 4. 18. Heb. 6. 18. Verſe 19. Heb. 10. 35. 2 Pet. 1. 10.

That we may *love the Lord our God with all our heart, with all our ſoul, and with all our might*: ſo far above that natural affection which we do bear to thoſe other things, whether *father or mother, wife or children, brethren or ſiſters, yea, and our own lives alſo*; that we may be ſaid *to hate* and deſpiſe them, *in compariſon of him.* That our love *may abound yet more and more in knowledg and in all judgment*: That we may *approve the things that are excellent*: That we may delight in *Love.* Deut. 6. 5. Luk. 4. 26. Phil. 1. 9, 10.

in all those holy duties, whereby we may enjoy communion with him. That we may earnestly long and thirst after the enjoyment of him, *when*
Psal. 42. 2. *we shall come and appear before him.*

Zeal. That he would make us *Zealous*, and fervent in all holy duties, resolute and couragious in stand-
Tit. 2. 14. ing to the truth, not to be deterred by hopes or fears: Not wronging any good cause, either by our cowardize or indiscretion. Not resting our
Rev. 3. 16. selves in a *luke-warm profession, being neither cold*
Jer. 9. 10. *nor hot*; but being *valiant for the truth, and fer-*
Ho. 12. 11. *vent in spirit*: Always *zealously affected in a good*
Gal. 4. 18. *thing*: Not being *ashamed of the Gospel of Christ,*
Rom. 1. 16. *which is the power of God to salvation*; considering
Mar 8. 38. what he hath said, That if we shall *be ashamed of him in this adulterous generation, he also will be ashamed of us when he comes in the glory of his Father with his holy Angels.*

Rejoicing in him. That we may *rejoyce* and *glory* in the LORD,
Psal. 37. 4. placing our chief happiness in a spiritual com-
Jer. 9. 24. munion with him: *Serving him with joyfulness*
Deut. 28. *and gladness of heart: Delighting greatly in his Com-*
47. *mandments*: Finding more happiness *in the light*
Psal. 4. 6, 7. *of his countenance, than in the increase of corn and*
Psal. 63. 3. *wine*: preferring *his loving kindness before life it self.*

Gratitude. That he would make us more heartily sensible of those many great favours which are continually multiplied upon us. That he would draw up our hearts to Heaven, in the acknowledgment of his bounty and goodness; that *our souls*
Ps. 40. 10. *may bless him*, and our desires may be always towards him; that we may be ready to *talk of his loving*

loving kindneſs, and to ſpeak good of his Name, endeavouring to expreſs our gratitude, by the readineſs and chearfulneſs of our obedience; Seeking *to glorifie his Name, by bearing much fruit unto him.* Joh. 15. 8.

That we may be *Patient* under his afflicting hand, as conſidering that he is the Author as well of the *evil we ſuffer*, as of the *good we enjoy*. And *ſhall we receive good from the hand of God, and ſhall we not receive evil?* The greateſt Judgment that can befal us in this life, is far leſs than our deſerts. *'Tis the Lord's mercy that we are not conſumed, becauſe his compaſſions fail not:* And then beſides, he hath promiſed, that *all things ſhall work together for the good of them that love him.* And though the Cup may be bitter, yet it proceeds from the *hand of a Father*. That we may *count our ſelves happy in what we ſuffer for righteouſneſs ſake; becauſe the Spirit of God, and the Spirit of Glory reſteth upon us.* That we may *rejoyce and glory in our tribulations; as knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not aſhamed.* Reckoning with our ſelves, that *the ſufferings of this preſent time are not worthy to be compared with the glory that ſhall be revealed in us.* That in all our ſufferings we may *truſt in the living God*; committing our ſouls unto him, who is our *faithful Creator*, and *righteous Judge*.

That we may *accept the puniſhment of our iniquity, waiting upon God in the way of his Judgments.* Being willing *to put our mouths in the duſt*, rather than to open them in murmuring againſt him.

Patience.

Job 2. 10.

Lam. 3. 22.

Rom. 8. 28.

Joh. 18. 11. 1 Pet. 3. 14.

Rom. 5. 3, 4, 5.

Rom. 8. 18.

1 Tim. 4. 10. 1 Pet. 2. 23 & 4. 9.

Lev. 26. 41. Iſa. 26. 8.

Lam. 3. 29.

Con-

Considering how unjust and unreasonable it is
Lam. 3. 39. for *a living man to complain, a man for the punish-*
Job 34. 31, 32. *ment of his sin*, and that it is rather *meet to be said*
Mic. 7. 9. *unto God, I have born chastisement, I will not of-*
fend any more; that which I see not, teach thou me;
if I have done iniquity, I will do no more. I will
bear the indignation of the Lord, because I have
Ezek 9 13. *sinned against him. He does punish us less than our*
iniquities deserve. Not dealing with us after our sins, nor rewarding us according to our iniquities; and we have no reason to repine at kind and moderate corrections; though in some re-
Psal. 118. 18. spects *he hath chastned us sore, yet he hath not gi-*
Lam. 3. 33. *ven us over to death. He doth not afflict willingly,*
2 Sam. 15. 26. *nor grieve the children of men.* And therefore we have great reason totally to submit and resign up both our selves and affairs, to be governed by his
1 Sam. 3. 18. wise providence, and to let *the Lord do with us what seemeth good unto him.*

Obedience. That we may be constant, universal, sincere in
2 Kng. 20. 3. our Obedience; *Walking before him in truth, and with a perfect heart, and may do that which is good in his sight.* That in the general course of our lives, we may demean our selves in a setled, regular way of submission and obedience, *having re-*
Psal. 119. 6. *spect to all Gods Commandments; obeying from the*
Rom. 6. 17. *heart the form of Doctrine delivered to us; follow-*
Numb. 14. 24. *ing the Lord fully*; walking exactly and precisely
2 Tim. 3. 5. before him; that we may have not only *the form of godliness, but the power also.*

Fear. That we may *follow the Lord God of Hosts,*
Isa. 8. 13. *making him our Fear, and our Dred*; considering
1 Pet. 4 7. that *the end of all things is at hand*, when we must all

all *appear before his dreadful Tribunal, every one to receive according to that he hath done in his body, whether it be good or bad?* That we may be less afraid of other matters that cannot hurt us, *men that shall die, and the sons of men that shall be made as grass:* but may chiefly *fear him who is able to destroy both body and soul in hell.* Behaving our selves as being always in his sight and presence: as considering, that our most secret bosom-sins, which with such art and care we have endeavoured to conceal from men, are all of them naked and open in his sight, before whom we must be judged at the last day. 1 Cor. 5. 10. Isa. 51. 12. Mat. 10. 28.

That we may be *humble* before him, ascribing nothing to our own power or merit; that our *heart may not be lifted up to forget the Lord,* nor our *minds hardned in pride;* as considering, that *his soul which is lifted up, is not upright in him.* And that *if any man think himself to be something, when indeed he is nothing, he deceives himself:* That we may be *clothed with humility,* counting it our safest defence, and most comely ornament: That we may *not mind high things, nor be wise in our own conceits.* Considering the baseness of our Original, the many diseases and miseries which our bodies are liable unto, the sinful and slavish condition of our souls, our *nothingness* as *creatures,* our *vileness* as *sinners.* *Humility.* Deut. 8. 14. Dan. 5. 20. Hab. 2. 4. Gal. 6. 3. 1 Pet. 5. 5. Rom. 12. 16.

CHAP.

CHAP. XIX.

What we are directed to pray for out of the Second *Commandment.*

THE second Commandment does enjoin us to worship God after such a spiritual *manner*, and by such holy *means*, as is agreeable to his Nature, and required in his Word.

So that from hence we are taught to pray for the direction and assistance of his Spirit in all our holy duties; that he would work in us an holy frame and temper of heart, without which 'tis not possible for us to perform any acceptable service; that he would quicken our affections to a greater fervency and delight in our attendance upon him.

That he would make us more careful in enjoying and encreasing our communion with him, by a conscionable observance of all those holy Ordinances which he hath appointed; particularly,

1. Prayer.
2. Ministry of the Word.
3. Receiving of the Sacraments.

1. *Prayer.* Zac. 12.10. 1. That he would *pour upon us the spirit of prayer and supplication*, make us diligent and constant in our {Publick / Private} devotions, that we may accustom our selves to them with a greater forwardness and delight, as being the chief means Joh. 16.24. to ease our hearts of all troubles and sorrows, *to fill up our joy.* That

That we may be more solemn and *reverent* in our approaches before him, as considering that we who are but dust and ashes, vile, despicable Creatures, are to speak unto that dreadful Majesty, before whom all the World shall be judged at the last day.

That we may be more vigilant over our own hearts, in respect of roving distracted thoughts, which are so apt to interrupt us in this Duty. That we may *stir up our selves to lay hold on God*, and *set our faces to seek him*: Not *pouring out words* only, but *our souls before him*: *Serving him in our spirits*: *Drawing near unto him with a true heart, sprinkled from an evil conscience.* Isa. 64. 7. Rom. 1. 9. Heb. 10. 22.

That he would be pleased to *assist us*, and to *accept of us* in this duty: *Shedding abroad his love in our hearts*: *Opening our lips, that our mouths may shew forth his praise.* And then that the *words of our mouths, and the meditations of our hearts, may be always acceptable in his sight.* Rom. 5. 5. Psal. 51. 15. Psal. 19. 14.

That we may *Confess* our sins with a greater sense and sorrow of them, feeling in our selves a greater loathing and detestation of them: *Acknowledging our transgressions, and setting our sins before us*; *abhorring* our selves for them, and *repenting in dust and ashes.* *Confession.* Psal. 51. 3. Job 42. 6.

That we may put up our *Petitions* with a greater faith and fervency, as being truly sensible of our own wants, and those gracious promises which he hath made for the supply of them: *Drawing near in the full assurance of faith, nothing wavering*: *Asking such things as are according to his will.* That his Spirit may help our infirmities, and *Petition.* Heb. 10. 22. Jam. 1. 6. 1 Joh. 5. 14.

and make intercession for us; and that he would remember the promise which he hath made to be *nigh unto them which call upon him in truth*; and *to fulfil the desire of those that fear him.*

Psal. 145. 18.

Thanksgiving. That we may give thanks with greater cheerfulness, and love, and sense of his favours, with such heartiness and fervency, as may be in some measure proportionable to our importunity, in the want of mercies: That we may be ready *to speak the praises of God, whilst we have any being:* That *our meditations of him may be sweet, and we may be glad in the Lord.*

Psal. 104. 33, 34.

That we may retain a relish and taste of this holy duty in our minds, after the performance of it; behaving our selves answerably in the course of our lives, observing what return is made to our Prayers. *Hearkning what God the Lord will say.* Considering the several ways and dispensations of his Providence towards us; *that we may understand the loving kindness of the Lord.*

Psal. 85. 8.

Psal. 107. 34.

2. *Ministry of the Word.* This Commandment does likewise concern the Duties which belong to that other Ordinance, the *Ministry of the Word*, in reference both to

{Minister. People.}

The *Minister* may hereby be directed to pray, that God would endow him with all those graces and abilities, which may fit him for the discharge of his Calling, both in respect of his {Life, Doctrine,} that he may both save *himself, and them that hear him.*

1 Tim. 4. 16. Tit. 2. 7.

1. For his *Life*: That he may *shew himself as a pat-*

a pattern of good works: Of a blameleſs converſation; not ſelf-willed, not ſoon angry. Not given to wine, no ſtriker, not given to filthy lucre; but a lover of good men, ſober, juſt, holy, temperate, gentle unto all men, apt to teach, patient. Renouncing the hidden things of diſhoneſty. Not walking in craftineſs, but by manifeſtation of the truth, commending himſelf unto every mans conſcience in the ſight of God. Behaving himſelf as *a ſteward of the Miſteries of God. Not ſeeking ſo much his own profit, as the profit of many, that they may be ſaved; that after he hath preached unto others, he himſelf may not become a caſt-away.*

Tit. 1. 7, 8. 2 Tim. 2. 24. 2 Cor. 4. 2. 1 Cor. 4. 1. 1 Cor. 10. 33. 1 Cor. 9. 27.

2. For his *Doctrine*, that he may *ſtudy to approve himſelf unto God, a workman that needeth not to be aſhamed, rightly dividing the word of truth.* That he may *preach the words, being inſtant in ſeaſon and out of ſeaſon, reprove, rebuke, exhort, with all long-ſuffering and doctrine; with meekneſs inſtructing thoſe that oppoſe themſelves, if God peradventure will give them repentance, to the acknowledgement of the truth.* Feeding the *flock of God, not by conſtraint, but willingly: Not for filthy lucre, but of a ready mind.* That he may *ſpeak as the Oracles of God.* That his doctrine may be *in demonſtration of the ſpirit and of power*; with *uncorruptedneſs, gravity, ſincerity, not as pleaſing men, but God, who trieth the hearts.*

2 Tim. 2. 15. 2 Tim. 4. 2. 2 Tim. 2. 25. 1 Pet. 5. 2. 1 Pet. 4. 11. 1 Cor. 2. 4. Tit. 2. 7. 1 Theſ. 2. 4.

The *People* or hearers may be hereby directed to pray for a greater *love* and *eſteem* of his word, as being the Ordinance of his infinite Wiſdom, which he can make effectual for the converſion and ſalvation of ſouls. Conſidering that the

1. Love and prizing of the word.

fashion of the world passeth away, *Pleasures* shall die and vanish, *Honours* shall be laid in the dust, *Gold* and *Silver* shall rust and canker, but the 1 Pet. 1. 23. *Word of God abideth for ever.* This alone is able 2 Tim. 3. 15. to *make us wise unto salvation*, and to *save our souls*, Joh. 12. 48. being that word by which *we shall be judged* at the Psal 19 10. last day. That therefore we may value it *above* Ps. 26. 7, 8. *Gold and Silver*, finding a relish in it *sweeter than* Psal. 27. 4. *the honey and the honey comb.* That we may always *love the beauty of his house, and the place where his honour dwelleth. To publish with the voice of Thanksgiving, and to tell of all his wondrous works.* Psal. 56. 6. *This one thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his Temple. Strength and beauty are in his Sanctuary.*

That we may have a greater care to know and practice his will: *As new-born babes desiring* 1 Pet. 2. 2. *the sincere milk of the word, to grow thereby.* That he would teach us so to prize and improve the present liberty and sun-shine of the Gospel, that we may be careful *in this our day*, to lay up for ourselves a good foundation against the evil time.

2. Due preparation for it, and a blessing upon it.

That we may approach unto this Ordinance with such reverent and prepared affections, as may become his more especial Presence amongst us: *Considering our feet* when we draw near before him; that he would overawe our spirits with an holy fear and reverence, in the apprehension of his presence, and beholding of us, who is a God of infinite Holiness, and glorious Majesty; that we may bow down our souls with a willing subjection

jection unto every sacred truth: that he would subdue the pride of our hearts, *Cast down every imagination that exalteth it self, against him, and bring into subjection every thought unto the obedience of Christ*: and because the Word of it self is but a dead *letter*, and it is not in the power of any outward means, the wisdom or preparation of weak sinful man, to subdue the power of sin, the Kingdom of Satan, or to *create men in Christ Jesus unto good works*, That therefore he would be pleased to accompany the outward means, by the inward efficacy and operation of his Spirit. Man can speak *only* unto the *ear*, but he can speak unto the *heart*; and 'tis as easie for him to make us good, as to bid us be so; and, He hath promised *to meet* such as desire *to wait upon him, and to remember him in his ways*. That he would remove from our understandings that viel of ignorance and infidelity, whereby we are made incapable of spiritual truths; that he would take from our affections that natural pravity and malice, whereby we are made enemies to spiritual notions, that we may receive the truth, not only in the *light*, but in the *love* of it. Not *withholding any truth in unrighteousness*. That he would strengthen us against all temptations of Satan, cares of the World, hardness of our own hearts, or whatever may hinder our profitable and saving hearing. That he would take from us all irreverence, distraction, prejudice, dulness in hearing of his Word: and because it must redound either to the glory of his *Justice*, in our further hardning, and final condemnation; or to the glory of his

2 Cor. 10. 5.

Eph. 2. 10.

Isa. 66. 5.

2 Thes. 2. 10.

Rom. 1. 18.

Mercy, in our conversation and salvation: that he
Isa. 55. 10. 11. would therefore sanctifie it to our good, that as *the rain cometh down from heaven and returneth not thither, but watereth the earth, and maketh it fruitful, so the word that goeth out of his mouth, may not return unto him void, but accomplish his good pleasure, and prosper in that to which it is sent.* That it may
Heb. 4. 12. be unto us *sharp as a two-edged sword, to the dividing asunder of the soul and spirit, the joints and marrow, discovering the very thoughts and intentions of*
1 Cor. 3. 6. *the heart.* And because *Paul may plant, and Apollos may water, but he only can give the increase*; that therefore he would be pleased to give a blessing and success to his own Ordinance. That his
Psal. 19. 7. Word may be unto us *a word of power, converting the soul, and making wise the simple*: that he would
Pro. 10. 12. give unto us *hearing ears, and understanding hearts, that we may believe, and be saved.* That he would
Jer. 31. 33. *write his Law in our inward parts.* That he would
Psal. 119. v. 18, 36, 133. *open our eyes to behold the wondrous things of his law. Incline our hearts* to affect; *direct our steps that* we may walk in the paths of his precepts. *Shew*
Ps. 25. 4, 5. *us thy ways, O Lord, and teach us thy paths; lead us in thy truth, and guide us, for thou art the God of our salvation.*
Ps. 86. 11. *Teach us thy ways, O Lord, and we will walk in thy truth; unite our hearts to fear thy Name. Shew*
Psal. 143. 8, 10. *us the way that we should walk in, for we lift up our souls unto thee. Teach us to do thy will, for thou art our God; let thy good spirit lead us into the land of uprightness.*

3. Our demeanour at it. That we may behave our selves with humility, attention, alacrity, laying down all high thoughts, flesh-

fleshly reasonings, stubborn resolutions, being ready to *receive with meekness the ingrafted word, which is able to save our souls.* That we may enjoy Communion with him in his Ordinances; that he would *fill us with all joy and peace in believing*; That he would sanctifie our judgments, affections, memories, that we may apprehend and believe, and affect and retain those sacred truths that shall be delivered. That he would enlighten our minds, open our hearts, soften our consciences, compose our thoughts to attend unto his Word with meekness and faith, *receiving it into good and honest hearts*, with full purpose to walk answerably to it in our conversations. That Christ may be formed in us, that our hearts may be established in every good word and way. That our meeting together may prove for the better and not for the worse.

Jam. 1. 12. Rom. 15. 13. Luk. 8. 15.

That we may after the hearing of it, digest and settle it in our minds, by prayer, meditation, conference, practice. Expressing the power of it in our lives, in all well-pleasing conversation and godliness. *Having our fruit unto holiness, that our ends may be everlasting life.* That he would prosper unto us the precious seed sown amongst us, that neither the *fowls of the air* devour it, nor the *thorns choak it*; but that it may sink down into our hearts, and spring up in our conversations, bringing forth in us the fruit of repentance and amendment of life; that it may be effectual for the subduing of our sins, the strengthening of our graces, *transforming us daily into his image, from glory to glory.* That we may lead our

4. Profiting by it afterwards.

Rom. 6. 22. Luk. 8. 5. 2 Cor. 3. 18.

lives in some measure answerably to the knowledg and means we have had, as considering that
Luke 12. 48. *to whom much is given, of them much will be required.* That we may *not receive his Grace in vain.*
2 Cor. 6. 1. Jam. 1. 25. *Not being forgetful hearers, but doers of the word.* That we may be able to say by experience, *It is good for us to be here,* and to wait upon God in his Ordinances: that we may *grow in grace,*
2 Pet. 3. 18. *and in the knowledge of our Lord and Saviour Jesus Christ.*

That he would lead us forward to perfection, guiding us by his grace, and after bringing us to his glory. That in this life *beholding his face in*
Psal. 17. 15. *righteousness,* when we awake upin the Resurrection, *we may be fully satisfied with his Image.*

3 Sacraments. 3. Under this Commandment likewise, are comprehended the duties that concern our reverent esteem and use of the Sacraments.

Baptism. 1. For that of *Baptism,* That we may be truly sensible of the free mercy of God, in making a gracious Covenant to us and our posterity, and condescending so far unto human frailties, as to afford us outward and visible signs and seals of this Covenant; to present that to our senses, which ought to be apprehended by our faith. That we may more frequently consider, and esteem of this singular prerogative, of our being actually admitted into his family, and having his Name put upon us. That therefore we may resign up our selves wholly unto his good pleasure, chusing him to be our governour, and our portion for ever; that we may be more careful in observing that solemn Covenant, which our Baptism

did

did engage us unto, To forsake the Devil and all his works, the vanities and lusts of the world, and to continue faithful in our service to him. That this Ordinance may not be unto us only an *outward washing away of the filth of the flesh*, but the laver of regeneration, *working in us a good conscience towards God*; and may effectually seal unto us our redemption, remission of sins, and eternal life, with all those promises that are contained in the Covenant of Grace; that as we are received into the bosom of the visible Church, and distinguished from those that are without, so we may labour to walk as becomes this relation, that *the body of sin may be destroyed* in us, and *his Image may be renewed in us daily*. That we may serve him in holiness and righteousness all the days of our lives. 1 Pet. 3. 21.

2. For the *Lords Supper*. That he would continue unto us our liberty unto that precious Ordinance, raising our hearts unto an higher esteem and love of it; quickning us to a more frequent attendance upon him in it, with fervency and delight. That he would *prepare* us for it, *assist* us in it, and make it effectual to us afterwards. The Lords Supper.

That he would furnish us with all those graces which may make us worthy Communicants at his holy Table, affecting our hearts with an holy awe and reverence, upon our near approaching unto him in this solemn Ordinance, lest we should be found amongst the guests at his Table, without having the wedding-garment. That we may after a more special manner stir up in our selves the graces of his holy Spirit, impartially examining

the condition of our own hearts, how we stand *to him* in regard of knowledge, repentance, faith; *to men* in respect of our love and charity; that we may renew our Covenant with him by fresh resolutions of strict and circumspect walking, and that he would make good his Covenant with us, in taking from us the guilt and power of our sins, and in giving unto us a new nature, with all those other priviledges that were purchased for us by the death of Christ, which is herein represented.

At the *receiving* of this Sacrament, that he would enable us to behave our selves with reverence and true devotion; to use it as a sacrifice of praise unto him, a memorial of Christs death for us, and a means to confirm our faith in him: that as we do by our *senses* receive the common element of *bread and wine* to our *corporal* nourishment, so we may by our *faith* receive the *body and blood of Christ* to our *spiritual* nourishment, that he may live to us, and we in him; that this may renew in our thoughts the remembrance of Christs Death and Passion for us, and our own duty of love and obedience to him; that it may be a means to weaken our corruptions, to strengthen our graces, to renew us in the spirit of our minds, according to the image of him that created us.

That we may *afterwards* labour to feel the benefit of it in our lives, and conscionably to perform all those good resolutions, which in the time of our preparation we have purposed and promised, that we may be careful to examine our improvement by it, in respect of growth in grace, power

power againſt corruption, comfort and enlargement of heart, labouring to walk worthy of the grace of God herein profered and repreſented, as becomes thoſe who have received ſo great pledges of ſalvation.

CHAP. XX.

Of the Duties required in the Third *and* Fourth *Commandment.*

THE third Commandment does enjoin the ſanctifying of Gods Name.

By this we are directed to pray, that he would enable us to bear a reverent and high eſteem unto all his glorious *Titles* and *Attributes*, his holy *Word*, the *Religion* we profeſs, his mighty *Works*. Deut. 28. 58.

That we may *fear that glorious and fearful Name the Lord our God*; that we may *ſanctifie the Lord God in our hearts*; being more careful to obſerve and meditate upon his holy *Attributes* and *Titles*, more ſolemn and reverent in mentioning his Name and Word upon every good occaſion. 1 Pet. 3. 15.

That we may be more conſcionable in obſerving all thoſe good promiſes and reſolutions which we have made.

That we may walk *worthy of that vocation wherewith we are called*; labouring by an holy life to adorn our profeſſion, and bring glory to his Name. That we may be *blameleſs and harmleſs, the ſons of God, without rebuke, in the midſt of a crooked* Eph. 4. 1. Phil. 2. 15.

crooked and perverse generation, amongst whom we may shine as lights in the world. That he would
Mat. 5.16. make our *light so to shine before men, that they seeing our good works, may glorifie our Father who is in Heaven.*

That we may never grieve the hearts, or shame the faces of true Professors.

1 Thes. 4. 12. That we may *walk honestly to those that are without*; behaving our selves so warily, that we
Rom. 2.24. may never occasion *his name to be blasphemed*; *that*
1 Pet. 2.15. *with well-doing we may put to silence the ignorance of*
1 Pet. 3.16. *foolish men, that they may be ashamed who speak evil*
Ps. 145.5. *of us, and falsly accuse our good conversation.*

That we may be more ready to observe and extol his great Power, Wisdom, Goodness, so evident both in his making and governing of the World. His various and manifold works *that*
Ps. 107.24. *are done in wisdom*: More especially those particular
Verse 43. passages of his Providence, which con-
Ps. 92.5,6. cern our selves: *That we may understand the loving-kindness of the Lord: O Lord, how great are thy works, and thy thoughts are very deep; a brutish man knoweth not, neither doth a fool understand this.*

The fourth *Commandment.* The fourth Commandment does enjoin us to remember, and to sanctifie the Sabbaths

{Ordinary.
{Extraordinary.

So that from hence we are taught to pray, that God would teach us to esteem of the Sabbath, as
Isa. 58.13. *an holy honourable day*, set apart from common use, consecrated to his particular worship and service, that we may call it a delight, finding a great

great pleaſure and ſweetneſs in thoſe ſacred duties that belong unto it; that they may not ſeem tedious and irkſome unto us; eſpecially ſince we all profeſs to wiſh, and hope for ſuch a bleſſed Eternity hereafter, as ſhall be nothing elſe but *Sabbath*.

That we may always remember to fit our ſelves for the ſanctifying of this day, by laying aſide all ſecular buſineſſes and diverſions, endeavouring by Prayer and Meditation to put our hearts into ſuch an holy frame as is required of thoſe that deſire to wait upon him in his Ordinances.

That he would be graciouſly preſent with all thoſe Aſſemblies of his Saints, which do on that day meet together for his worſhip and ſervice, in any part of the Chriſtian World: that he would be pleaſed to aſſiſt and direct his Miniſters, that they may deliver his Word with plainneſs and power, to the capacity of the weakeſt, and conviction of the wiſeſt, that the people may receive it with meekneſs and faith, that ſo it may *accompliſh that good work for which it is ſent*, and mightily prevail to the caſting down the ſtrong holds of ſin, the edifying of his Church; and the making up the number of his Elect. Iſa. 55. 11.

That he would more eſpecially direct and aſſiſt the Miniſter unto whoſe charge we belong, to ſpeak unto our conſciences, giving unto him *the tongue of the learned, that he may know how to ſpeak a word in ſeaſon to him that is weary*. Being careful *to feed the flock, ſtrengthening the diſeaſed, healing that which is ſick, binding up the broken, ſeeking that which is driven away, and loſt*: that he Iſa. 50. 4. Ezek. 34. 4.

Jer. 3.15. he would *give unto us Pastors after his own heart; who may feed us with knowledge and understanding;* Isa. 53.10. and that the *work of the Lord may prosper in their hands.*

That he would remove from us all irreverence, distraction, dulness, prejudice in hearing of his Word; that he would enlighten our minds, quicken our affections, and strengthen our memories for the receiving and retaining of it.

That we may be careful of all those *publick* and *private* duties, which concern the sanctification of this day, both in respect of our selves, and Isa. 58.13. those committed to our charge. *Not doing after our own ways, nor finding our own pleasures, nor speaking our own words.* But may consecrate our whole selves, both souls, bodies, and services, to his more especial Worship; spending the whole day with cheerfulness in the duties of Religion, necessity and mercy.

And so for extraordinary Sabbaths { Festivals. / Fasts.

1. For occasional *Festivals*, the solemn times of Joy and Thanksgiving; that we may be Neh. 8.9. careful to keep such times *holy unto the Lord*; not resting our selves in external jollity, and freedom, but may seriously ponder the mercies which we celebrate, endeavouring to have our hearts affected and enlarged with love and gratitude: that our mouths may be filled with his praise: that by our experience of his goodness we may learn to depend upon him, and to be more confident in him in all future exigencies, exciting

exciting others unto this duty. *O magnifie the Lord with me, and let us exalt his Name together,* endeavouring to expreſs our thankfulneſs to him, by our readineſs to relieve and ſupply his poor members: *Sending portions to thoſe that have nothing*; that we may make *the joy of the Lord to be our ſtrength.* Pſal. 34. 3. Eſt. 9. 22. Neh. 8. 10.

2. For days of *Faſting*, which are ſtiled Sabbaths in Scripture; that we may not neglect this duty, when we have any extraordinary call unto it; that we may not ſatisfie our ſelves in the outward obſervance of it, but may be moſt careful of the inward duties. *Renting of the heart, afflicting of the ſoul: Abhorring our ſelves, and repenting in duſt and aſhes. Remembring our evil ways and doings which were not good, and loathing our ſelves for them*: Being *aſhamed of our former works of darkneſs. Renewing our Covenant* with God; expreſſing a readineſs; and zeal in the works of mercy and righteouſneſs; *looſing the bands of wickedneſs, undoing the heavy burdens.* Job 42. 6. Ez. 36. 31. Rom. 6. 21. Neh. 9. 31. Iſa. 58. 6.

CHAP. XXI.

What we are directed to pray for in the ſecond Table.

THE ſecond Table does enjoyn us to love our Neighbours as our ſelves: that is, 1. We ſhould not wiſh any evil more to others, than to our ſelves. 2. We ſhould deſire, and (as much as we

we can endeavour all good {Natural, Spiritual,} for others, as we ought for our selves.

So that by this we are directed to pray, that we
Ro. 12.10. may be *kindly affectioned one to another, with brotherly*
Verse 9. *love, without dissimulation. Not in word only,*
1 Joh. 3.18. *and tongue; but in deed and truth: Loving each*
1 Pet. 1.12. *other with a pure heart fervently.* That our love
Heb. 13. 1. may *continue* and *increase, abounding more and more*
1 Thes. 3. 12. *towards one another, and towards all men, in know-*
Phil. 1. 9. *ledge and in all judgment. As we have opportunity,*
Gal. 6. 10. *doing good unto all men, but especially to the houshold*
Mat. 5. 44. *of Faith,* That we may *love our enemies, and bless*
Peb. 10 24. *them that curse us; and pray for them that despitefully use us, and persecute us; considering one another, to provoke unto love, and good works.*

The fifth Command. The fifth Commandment does enjoyn the duties which concern the degrees and relations amongst men, whether {Superiours, Inferiours.}

By this we may learn to pray for all those graces and abilities, whereby we may be fitted for the filling up of our several relations; that we may be careful to acknowledg and observe that order which God hath appointed amongst men, and to demean our selves towards them according to their places and degrees: Gravely and modestly towards our *Inferiours*: Reverently and dutifully to our *Superiours*: Humbly and Thankfully to our *Benefactors*: Being kindly affectioned towards our *Equals, in honour preferring*
Rom. 12. 10. *one another.*

More

More particularly, we may hence learn to pray for those gaces which concern the relation of

Parents: That they may be careful in providing for the welfare of their childrens souls and bodies. *Teaching of them diligently*, admonishing and correcting of them seasonably, *bringing them up in the nurture and admonition of the Lord.* Deut. 6. 7. Eph. 6. 4.

Children: That they may love, honour, and *fear* their Parents, *obeying them in all things*; striving upon all occasions to express their thankfulness to them. Lev. 19. 3. Col. 3. 20.

Husbands: That they may *love their wives as themselves: Not being bitter unto them: Giving honour to them as to the weaker vessels, and as being heirs together of the grace of life.* Bearing with their infirmities, providing for them, protecting of them, delighting in them, behaving themselves with much prudence and tenderness towards them. Col. 3. 19. Eph. 5. 28. 1 Pet. 3. 7.

Wives: That they may help, *reverence*, and *be in subjection to their Husbands*; labouring chiefly to be *adorned with a meek and quiet spirit, continuing in faith, and charity, and holiness, with sobriety*: Being careful and helpful in all those family duties that concern their relations, studying to be content in the midst of all Marriage cares and troubles. Eph. 5. 33. 1 Pet. 3. 1, 4.

Masters: That they may behave themselves prudently, *justly, gently*, to their servants, as considering that *they also have a Master in Heaven.* Col. 4. 1. Eph. 6. 9. 1 Pet. 2. 18.

Servants: That they may be *subject to their Masters with all fear.* Not only when they are good and

and gentle, but when they are froward; *Not*
Eph. 6. 6, 7. *with eye-service, as men-pleasers; but willingly, and from the heart, shewing all good fidelity.*

Tit. 2. 10. Prov. 16. 31. *Ancient:* That they may be *found in the way of righteousness*, being *sober, grave, temperate, sound in the Faith, in Charity, and Patience*, that so they may behave themselves worthy of that Crown of old Age, and the honour due unto it.

Tit. 2. 6. 1 Tim. 5. 1. *Younger:* That they may be *sober-minded, reverencing the Aged as Fathers*; being ready to be taught by their wisdom, experience, and to follow their good { Counsels. Examples.

1 Cor. 4. 7. *Superiors in gifts:* That they may acknowledge all their abilities to be *the free Gift of God*, being willing to improve them unto his glory, and the good of their *Inferiors*. Not despising those
Rom. 15. 1, 2. below them; *bearing with the infirmities of the weak*; using their liberty for edification, and not for offence.

Inferiors in Gifts: That they may acknowledge every gift of God in those above them; not either *judging*, envying, or flattering, but truly reverencing and esteeming them for it.

Magistrates: That they may be upright and conscionable in the establishment of Justice, and Peace, and Religion: Behaving themselves as Gods Vicegerents; Remembring that *those who*
2 Sam. 23. 3. *rule over men, must be just, ruling in the fear of God*; using their power for *the encouragement of those*
Rom. 13. 3. Psal. 101. 6, 7. *that do well, and the terror of evil doers*. Having respect to the *faithful in the land, and those that walk in a perfect way*. Being severe towards deceit

ceitful and wicked doers; being diligent in the discharge of their places, with piety, wisdom, courage, clemency, &c. that those under them may *lead a peaceable and quiet life, in all godliness and honesty.* 1 Tim. 2. 2.

Subjects: That they may be endowed with humble and peaceable affections: *Obeying them that have the rule over them*: Submitting unto the higher Power *out of Conscience*, as being *ordained of God.* Heb. 13. 17.

Teachers: That they may be careful and conscionable both in their Examples and Counsels, *Watching for the souls of those who are committed to their charge, that they may give an account with joy, and not with grief.* Heb. 13. 17.

Learners: That they may *esteem highly of their Teachers in love, for their works sake*: improving all opportunities of benefiting by them. 1 Thes. 5. 13.

The Sixth Commandment does enjoyn all those duties which concern the health and welfare of our Neighbours, and our own { Bodies / Souls. The Sixth Command.

And consequently, the graces of friendship, mercy, peaceableness, meekness, temperance, &c. By this we are directed to pray,

That we may be restrained from all acts of violence, either in our selves or others, avoiding *the company of angry contentious persons.* Prov. 22. 24.

That God would give unto us mild and peaceable spirits, that we may be *slow to anger, putting on bowels of mercy, kindness, humbleness of mind, meekness, and long-suffering, forbearing one another, and forgiving one another, even* Jam. 1. 19. Col. 3. 12, 83. Eph. 4. 33.

as God for Christs sake hath forgiven us.

That we may be careful in observing the duties of mutual friendship and peace, more mild and courteous in our behaviour; *putting away all bitterness, and wrath, and danger, and clamour, and evil speaking.* That as far *as it is possible, and as much as in us lies, we may have peace with all men.*

Eph. 4. 31. Rom. 12. 18.

That we may have a mutual sense and compassion of one anothers conditions, as being *fellow-members* of the same body, *rejoycing with them that rejoyce, and weeping with them that weep, bearing one anothers burdens:* Relieving the needy, visiting the sick, delivering the oppressed, being innocent and helpful towards all.

1 Cor. 12. 26. Ro. 12. 15. Gal. 6. 2.

That we may be wary and inoffensive in our carriages; not wronging the souls of others, but endeavouring as much as we can, to promote their spiritual welfare, *by following the things whereby we may edifie one another:* Instructing the ignorant, reproving offenders, comforting the weak, quickning and encouraging the backward.

Rom. 14. 17.

That we may be careful to observe our own bodily health, by wise preventing and avoiding of dangers. Being sober in our diet, moderate in our care and passions, temperate in our recreations, cheerful in our business.

That we may be diligent in *working out our own salvations*, and providing for the welfare of our souls, against that time when all earthly contentments shall vanish away.

The 7th. Command. The Seventh Commandment does concern the duty

duty of Chastity in the { Kinds / Means / Signs } of it, and that both in respect of our selves and others.

By this we may learn to pray, that God would enable us to *possess our vessels in sanctification and honour*; that we may not *sin against our own bodies*, but may keep them undefiled, as being *Members of Christ*, and *Temples of the Holy Ghost*, *mortifying our members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence.* 1 Thes. 4. 4. 1 Cor. 6. 18, 19. Verse 15. Col. 3. 5.

That we may be pure and chaste in all the thoughts of our hearts, *abstaining from fleshly lusts which fight against the soul.* 1 Pet. 2. 11.

That we may make a strict *Covenant with our eyes*, lest they should insnare us, by beholding vanity; that we may set a watch before our mouths and ears, *that no filthy communication do proceed from us*, or enter into us; that we may be watchful and sober in our conversations, avoiding idleness, intemperance, evil company, and all other such occasions, whereby we may be tempted to this sin; *Keeping under our bodies, and bringing them into subjection.* Job 31. 1. Col. 3. 8. Rom. 3. 27.

That we may endeavour, according to our several opportunities, to promote this grace of chastity in others, by our prayers, counsels, examples.

The Eighth Commandment does enjoyn those duties which concern our own, or our Neighbours *outward estates*: Referring to Justice, Diligence in our Callings, Frugality, The 8th *Command.*

Liberality, Alms, Hospitality, Restitution.

1 Cor. 6. 8. By this we are taught to pray, that we may *not wrong or defraud our brethren*, by any outward act of oppression, injustice, or deceit.

That our hearts may not be troubled with any solicitous or carping cares; that our *conversation may be without covetousness, being content with* Heb. 13. 5. *such things as we have*; trusting in his promise, Psal. 34. 10. that he *will never leave us, nor forsake us*; that they *who seek the Lord, shall lack nothing that is good*: Remembring how he hath commanded us to cast all our care upon him, and how he provides for the fowls of the air, and the beasts of the field; and that in our greatest discontents, we are in much better condition for the world, than many of his blessed Saints and Martyrs, who were forced to *wander up and down in sheep-skins,* Heb. 11. 37. *and goat-skins*; and that we enjoy more than our blessed Saviour himself did, who though he were Lord of the World, yet had not whereon to rest his head.

Phil. 4. 11, 12. That he would teach us *how to abound, and how to want, and in all estates to be content*: That he 1 Joh. 2. 15. would moderate our desires to these earthly 1 Cor. 12. 31. things; that we may not too much *love the world, nor the things of the world*; that we may *covet* Luk. 12. 31. *earnestly the best things, seeking first the Kingdom of God, and the Righteousness thereof*; expecting other matters as additions thereunto: to esteem godliness for the greatest gain; and as for these outward things, not to desire any abundance of 1 Tim. 6. 6. 8. them, but *if we have food and rayment, therewith to be content.*

That

That we may be just and upright in the ways of getting wealth; that we may *not go beyond, or defraud any one*, as knowing *that the Lord is the revenger of all such*; being diligent in our callings, *working with our own hands the thing which is good, that we may be able to give to them that need.* Being conscientious in *repaying* that we owe, in making *restitution* of that wherein we have wronged any one. 1 Thes. 4. 6. Eph. 4. 28.

That he would give us hearts to use and enjoy the estates which we possess, *power to eat thereof, and to take our portion, and to rejoyce in our labour.* Eccl. 5. 19.

That we may be wise and faithful in laying out the talents committed to our trust: Not lavishing of them by any idle and vain expences, as knowing that we are but stewards of our estates, being to give an account of them to our Lord and Master: Not niggardly and sparing towards any work of Charity: *Not trusting in uncertain riches, but in the living God: That we may do good, be rich in good works, ready to distribute, willing to communicate; laying up in store for our selves a good foundation against the time to come, that we may lay hold on eternal life. Making our selves friends of the unrighteous Mammon, which may hear after receive us into everlasting habitations: Laying up for our selves treasures in heaven:* Considering, that *he who soweth sparingly, shall reap sparingly; and he who soweth bountifully, shall reap bountifully.* 1 Tim. 6. 17, 18, 19. Luk. 16. 9. Luk. 12. 33. 2 Cor. 9. 6.

The Ninth Commandment does refer to duties which concern our Neighbours, or our own reputations. *The Ninth Command.*

From this we may learn to pray, that we may be tender and charitable in upholding the credit of others, willing to speak, and hear, and
Prov. 17. 9. judge the best of them, *covering their infirmities in love.*

Psal. 15. 3. Not *back-biting with our tongues, not taking up a*
Tit. 3. 2. *reproach against our neighbours: not speaking evil of any one, but being gentle, shewing all meekness to all men.*

That we may not be willing to listen unto, and hearken after any rumor, which tends to the defamation of our neighbour; but may rather rejoyce in their good report, disliking all flatterers, tale-bearers, and such other persons as do usually raise and spread ill rumors.

That we may not be pragmatical, or censorious in the affairs of others, where we are not
2 Pet. 4. 15. concerned, *but may study to be quiet*, and to do
2 Th. 4. 11. our own business; being careful to *pull the beam*
Mat. 7. 5. *out of our own eyes, before we find fault with the mote*
Phil. 2. 3. *in others. Doing nothing through strife or vain glory; but in lowliness of mind, each one esteeming of others, better than of himself.*

Rom. 12. 3. That we may be lowly in our own eyes: *Not thinking of our selves more highly than we ought to think*; that we may be careful by all good means to advance our own reputations; valuing *a good*
Prov. 12. 1. *name above great riches*; labouring to be such
Eph. 5. 15. as we would seem to be, *walking circumspectly not as fools, but as wise*; approving our selves
2 Th. 5. 22. unto him who trieth the hearts: *Avoiding all ap-*
Phil. 4. 8. *pearance of evil*, and *following matters of good report.*

The

The tenth Commandment does require a sincere and upright heart to our selves and our neighbours. The Tenth *Command.*

By this we are directed to pray, That God would cleanse our souls from that evil concupiscence so natural unto them, endowing them with a sincere inclination to all the duties of charity.

That he would make us more watchful over our own senses and hearts, in keeping out, and extinguishing all those evil fancies and imaginations which may arise within us. And to this purpose, that he would bestow upon us *the whole Armour of God, whereby we may cast down all fleshly reasonings and imaginations, and bring into subjection every thought unto the obedience of himself.* 2 Cor. 10. 5

That we may make a Covenant with our thoughts, not to please our selves in the speculation of any sins, nor to think of them without loathing and detestation: That we may never make provision for the flesh, to fulfil the lusts thereof; that our hearts may be disingaged from the world. 1 Cor. 7. 29, 30.

That he would give unto us the spirit of wisdom, to discern in what things we are most obnoxious to temptation; and to be most vigilant over our hearts, in respect of those particulars: that we may *keep our hearts with all diligence.* Prov 4. 23.

That we may never envy our Neighbours well-being, *nor rejoyce at his sufferings.* Job 31. 29.

CHAP. XXII.

Of the Graces that are more particularly required in the Gospel.

NExt to the Precepts of the Law, we are to consider the duties which the Gospel does require of us, namely, that we should *repent* and *believe*: That we should be careful to *perform*, to *continue* and *increase* in all those particular duties and graces which are comprehended under those two general heads.

So that from hence we are directed to pray,

1. For *Repentance*: That since God hath *in love to our souls* vouchsafed unto us in his Gospel this priviledge of Repentance, which the Covenant of Works did not admit of, that he would
Act. 11. 18. also give us hearts for it; *granting us repentance unto life*: That he would convince us of the danger, and folly, and pollution of our sins, enabling us to mourn over them; bestowing upon us *broken and contrite spirits*: Dissolving our stoney
Psal. 51. 17. hearts into that *godly sorrow which worketh repen-*
2 Cor. 7. 10 *tance to salvation, not to be repented of*: That we may *search and try our ways, and turn unto the*
Lam. 3. 40. *Lord*: *Bringing forth fruits meet for Repentance*:
Mat. 3. 8. Labouring *to draw nigh unto God, by cleansing our*
Jam. 4. 8. *hands, and purifying our hearts.*

2. For *Faith*: That God would discover to us the great need of a Saviour; and since he hath
Rom. 3. 25. Heb. 5. 9. set *forth his Son to be a propitiation through faith in his blood, and hath made him the Author of eternal*

eternal salvation to all that obey him. That he would win over our souls to an earnest endeavour of acquaintance with him, and high esteem of him.

That God, *who commanded the light to shine out of darkness, would shine into our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ:* That he would make us more especially inquisitive after the saving experimental knowledge of him, in whom are laid up *the treasures of wisdom and knowledge,* whom to know is perfect wisdom, and eternal life. 2 Cor. 4. 6. Col. 2. 3.

That he would *count us worthy of his holy calling, and fulfil in us all the good pleasure of his goodness, and the work of faith with power: That the Name of the Lord Jesus Christ may be glorified in us, and we in him.* That Christ may *dwell in our hearts by faith, that we may be rooted and grounded in love; may be able to comprehend with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that we may be filled with all the fulness of God.* 2 Thes. 1. 11, 12. Eph. 3. 17.

That we may truly value *the exceeding riches of his grace, in his kindness towards us through Christ Jesus:* Glorying in his Gospel, as being *the power of God to salvation: Counting all things but loss and dung for the excellency of the knowledge of Christ Jesus, that we may win him, and be found in him, not having our own righteousness, which is of the Law, but that which is through the faith of Christ.* Eph. 2. 7. Rom. 1. 16. Phil. 3. 8.

That

That in all estates and conditions we may learn to *live by faith.*

1. In regard of our *temporal* life, with all the various uncertainties of it, whether *Prosperity*, that by this grace of faith we may keep our hearts in an holy frame of humility, meekness, dis-ingagement from the world, and all outward confidences; or *Adversity*, wherein this grace may serve to sweeten our afflictions, to support us under them, teaching us to profit by them, to bear them meekly, to triumph over them, assuring the heart, that nothing befals us but by the disposal of Gods Providence, who is infinitely wise, and merciful, and faithful.

2. In regard of *spiritual* life, both for our *Justification*, that we may not expect it from our own
Phil. 3. 9. services or graces: *Not having our own righteousness, but that which is through the faith of Christ,*
2Cor. 5. 15. *the righteousness which is of God by faith.* And so
Phil. 1. 27. for the life of *Sanctification*; that we may *not live unto our selves, but unto him who died for us, and rose again:* That our *conversation may be as becometh the Gospel of Christ, standing fast in one spirit, with one mind, striving together for the faith of the Gospel.* Always remembring, that we are not
1Cor. 6. 20. our own, but *bought with a price*, and therefore should make it our business to glorifie Christ *with our bodies and spirits, which are his.*

Jam. 2. 20. That he would work in us such a *lively faith* as may make us rich in good works, that we may demean our selves *as becomes our professed subjection to the Gospel of Christ*; *walking worthy of*
2Cor. 9. 13. Eph. 4. 2, chap. 5. 8. *that vocation wherewith we are called*, as becomes

children

children of the light: Being *holy in all manner of conversation: Putting on the Lord Jesus Christ; exercising our selves unto godliness:* walking uprightly, *according to the truth of the Gospel, diligently following every good work:* Shewing out of *a good conversation, our works with meekness and wisdom:* That we may *adorn the Doctrine of God our Saviour in all things:* Considering that *we are created in Christ Jesus unto good works, that we should walk in them: Having our conversation in heaven; walking worthy of the Lord unto all pleasing, being fruitful in all good works.* That every one of us *who professeth the Name of Christ, may depart from iniquity:* Because for *this reason was the Gospel preached to those that are dead in sin, that they may live according to God in the Spirit.*

1 Pet. 1. 15. Ro. 13 14. 1 Tim 4. 7. Gal. 2. 14. 1 Tim. 5. 10 Jam 3. 13. Tit. 2. 10. Eph. 2. 10. Phil. 3. 20. Gal. 1. 10. 2 Tim. 2. 19. 1 Pet. 4 6.

That we may *give all diligence to add to our faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity; that these things being in us, and abounding, we may not be barren and unfruitful in the knowledge of our Lord Jesus Christ,* but may hereby clear up unto our selves the evidences of our calling and election.

2 Pet. 1. 5, 8.

That we may *deny all ungodliness and worldly lusts, living soberly, righteously, and godly in this present world, looking for that blessed hope, and that glorious appearing of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purifie unto himself a peculiar people, zealous of good works:* considering

Tit. 2. 12, 13, 14.

1 Thes. 1. 7. ing that *he shall be revealed from heaven with his mighty Angels, in flaming fire, to take vengeance on those that obey not his Gospel, who shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his Saints, and to be admired of* Heb. 10. 28. *all them that believe in that day:* For if *he that despised Moses Law, died without mercy, under two or three witnesses; of how much sorer punishment shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the Covenant an unholy thing; and hath done despite to the Spirit of Grace.*

1 Pet. 5. 10. That *the God of all Grace, who hath called us into his eternal glory by Christ Jesus, would make us perfect, stablish, strengthen, settle us.*

Col. 1. 23. That we may *continue in the faith, grounded and* Col. 2. 7. *settled, and not be moved away from the hope of the Gospel, being rooted and built up, and established in* Heb. 12. 1, 2 *the faith: laying aside every weight, and the sin that doth so easily beset us: and running with patience the* Heb. 10. 23. *race that is set before us: Holding fast our profession without wavering; that we may abide in Christ, and* Joh. 15. 7. *his words may abide in us: Continuing in the things* 2 Tim. 3. 14. *which we have learned: Being faithful unto the* Rev. 2. 10. *death, that then he may bestow upon us a crown of life.*

That the *Word of Christ may dwell in us richly, in* Col. 3. 16. *all wisdom:* That we may *grow in grace, and in the* 2 Pet. 3. 18. *knowledge of our Lord and Saviour Jesus Christ:* being Phil. 1. 11. *filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.* That 2 Tim. 2. 1. we may *be strong in the grace that is in Christ Jesus.*

That

That *having fought a good fight, and finished our course, and kept the faith, we may receive the crown of righteousness, which at the last day the Lord, the righteous Judge, will bestow upon all those that love his appearing.* That he would *carry us on through faith unto salvation.* 2 Tim. 4. 7, 8.

And because, when we have reckoned all the duties we can, we shall leave out many particulars, therefore for the supply of those which we cannot specifie, we may use some general form answerable to that Exhortation of the *Apostle*, that *whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, that we may think of, and do, these things.* Phil. 4. 8.

Being *blameless, and harmless, the sons of God, without rebuke in the midst of a crooked and perverse nation, among whom we may shine as lights in the world.* Phil. 2. 15.

CHAP. XXIII.

Of Petitioning for Temporal *good things, Provision and Protection.*

NExt to *spiritual* good things, we are permitted to pray for those matters which concern our *temporal* welfare, answerable to that Petition in the Lords Prayer, *Give us this day our daily*

daily bread; under the expression of *daily bread*, we are to understand all those particulars that are either necessary or convenient for our natural life, in respect

Both of { Provision for / Protection of } us in our { Souls. / Bodies. / Callings. / Names. / Friends. / Estates. }

1. For our *Souls*; that God would be pleased to bless and continue to us the use of our wits and memories; that he would give us power to enjoy these temporal blessings; filling us with Act. 14. 17. *gladness of heart*, with peace and serenity of mind, expelling from us all unnecessary cares, earthly sorrows, unprofitable dejections.

2. For our *Bodies*; that he would continue to us our health and strength, the free use of our senses and limbs, supplying, directing, blessing us in the use of all such means, as shall conduce to our preservation and well-being.

3. For our *Callings*; that he would furnish us with wisdom and abilities suitable to our several vocations, making us diligent and industrious in them, whereby we may be enabled in our places to promote his glory, and to be instrumental for the good of others; being *just towards all men*, and 1 Thes. 2. 10. *ready to serve one another in love*. And because without his blessing it will be Gal. 5. 13. Psal. 127. 2. *in vain for us to rise up early, and to sit up late, and to eat the bread of carefulness*; therefore we should likewise pray, that he Deut. 28. 8. Psal. 90. 17. would bless our endeavours, and *all that we set our hands unto: Prospering the work of our hand upon us.*

4. For

4. For our *Names*, that he would take care of our reputations, reſtraining others from reproaching and ſlandering of us, and reſtraining us from ſcandalous ſins, and appearances of evil; that he would teach us to behave our ſelves ſo wiſely and circumſpectly, that we may bring credit to our perſons and profeſſions, growing in favour both with God and Man. That he would deliver us from thoſe *whoſe teeth are ſpears and arrows, and their tongue a ſharp ſword.* Pſal. 57.4.

5. For our *Friends*; that he would raiſe up for us ſuch as may be kindly affectioned to us, bleſſing us in all our near relations, kindred, families, friends, neighbours, acquaintance, continuing to us the help and comfort that we have by them.

6. For our *Eſtates*; in reſpect, 1. Of *Liberty*, that he would ſtill preſerve us in our wonted freedom, from bondage, captivity, impriſonment. 2. That he would be pleaſed to reſtore and continue that precious bleſſing of *Peace*, both in our Nations, Towns, Families, Converſations. 3. That he would make us *plenteous* in the *fruit of our ground, and in the increaſe of our cattel*: Crowning the year with his goodneſs, opening to us *his good treaſures, the heavens*; putting a force and efficacy into their influences, and fruitfulneſs into the earth; that it may yield us *the ſtaff of bread*, to *ſtrengthen our hearts*; that he would always ſupply us with *food convenient for us*; ſo much as may with ſobriety ſerve to convey us through this earthly Pilgrimage. Deut. 28.4. Verſe 11. Verſe 12. Hoſ. 2.21. Pſ. 104.15. Pro. 30.8.

In brief, That he would be pleaſed to bleſs unto us the things we have, and beſtow upon us the things we want.

And

And as we should beseech God to *provide* for us, so likewise to *protect* us in all these respects, more especially according to those divers seasons wherein our Prayers are to be framed, whether for the *Day* or *Night*; for *the day is his, the night*
Psal. 74. 16. Psal. 119. 91. *also is his, he hath prepared the light and the sun: They continue still according to his Ordinances; for*
Psal. 104. 30. *all things serve him.* 'Tis he that *turneth darkness*
Psal. 63. 2. *into light, and renews the face of the earth.*

1. For our *Morning*-Addresses, *O God, thou art my God, early will I seek thee; my soul thirsteth for thee, my flesh also longeth after thee:* We should herein petition for his *protection* of us the day following, that he would watch over us for good by his fatherly Providence; and defend us from all those sins and dangers to which we are exposed, that we may not be ensnared by any of those temptations which we shall meet with; that he would *give his Angels charge over us, to keep us in*
Psal. 91. 11. *all our ways.*

That he would be pleased so far to afford us his assistance and direction, that we may glorifie his Name both in our *Thoughts*, *Words*, and *Actions*; and to this end, that he would put good meditations into our minds, and holy desires into our
Psal. 51. 6. hearts, *truth in the inward parts*; that he would *set a watch before our mouths, and keep the door of our lips*, that we offend not with our tongues;
Psal. 141. 3. Eph. 4. 29. that *no corrupt communication may proceed from us, but such as is good to the use of edifying, and may administer grace to the hearers*: that amongst our other businesses and employments, we may not forget that one thing which is most necessary:

But

But may be more especially careful about all such matters as may prepare us for our appearance before him, and further us in that reckoning which we are to make at the great day of accounts.

That we may *walk circumspectly, not as fools, but as wise:* Considering that *God is about our paths, and is acquainted with all our ways: Every thing being naked and open* unto the eyes of that dreadful Majesty, before whom all the world must be judged at the last day: That we may *redeem the time, because the days are evil:* Improving the present opportunity of our health, peace, and prosperity, unto the best advantage of our spiritual well-being, in this our day, considering the the things that belong unto our peace. Eph. 5. 15. Psal. 139. 3. Heb. 4. 13. Eph. 5. 16.

That we may be wise and modest in our carriage, humble, and moderate in our passions, temperate and sober in our diet, diligent and cheerful in our business.

That he would give us *success* in all our honest undertakings, make us wise and prosperous in them: That the *glorious Majesty of the Lord our God may be upon us, prospering the work of our hands.* So *Abraham's* servant, *O Lord my God, I beseech thee send me good speed this day, and shew kindness unto me,* &c. It is he alone that must *work all our works in us,* and for us: *The way of man being not in himself; neither is it in him that walketh, to direct his steps.* That he would therefore lead us in the way that we should go; teaching us to make straight paths to our feet; and the rather, because we are now in the midst of a crooked and perverse generation: that he would counsel and guide us in all our doubts and difficulties. Psal. 90. 17. Gen. 24. 12. Isa. 26. 12. Jer. 10. 23.

That he would enable us every day to proceed somewhat forward in our spiritual growth, to get the mastery over our own evil hearts and affections: To renew and practice all those holy purposes and resolutions which we have formerly made; that proceeding from grace to grace, we may at length come to be perfect in Christ Jesus.

2. In our *Evening* prayers we should likewise petition him for his peculiar protection over us
Psal. 42. 8. the night following, because he *hath commanded his loving-kindness in the day-time; therefore in the night shall our song be with him, and our prayer unto the God of our life.*

It is the frailty of our natures, to need a continual reparation of our strength by sleep. But God is *the keeper of Israel, who neither slumbreth*
Psal. 121. 4. *nor sleepeth*; and therefore we should beseech him,
Psal. 34. 7. that he would wake for us, watch over us for
Psal. 19. 5. good. Commanding his *Angels to encamp round about us*, that we may not be *afraid of any terrors*
Psal. 4. 8. *by night*, but may *lye down in peace, and sleep, and*
Psal. 127. 2. *that he would make us to dwell in safety*: That he *who gives his beloved sleep*, would refresh us with quiet rest; that we may *hear of his loving-kindness*
Psal. 143 8. *betimes in the morning, for in him is our trust.*

That in the time of our waking, he would fill our souls with the meditations of himself; that he would teach us to *commune with our own hearts*
Psal. 139. *upon our beds, and be still.* To remember his All-
12. seeing eyes, that *the darkness hideth not from him, but the night shineth as the day, the darkness and light to him are both alike.*

That though perhaps we have foolishly wasted the

the day past, amongst the many other days of our lives, which he hath allotted for our repentance and amendment; yet that he would still be graciously pleased out of his free bounty to continue his former protection and care over us, to refresh us with sufficient rest, that thereby we may be enabled to do him better service in the duties of the following day; Expressing our desires of *commending our spirits* and bodies *into his hands who hath redeemed us, and is the Lord God of truth.* Ps. 13. 5.

That by our sleep this night we may be put in mind of our last sleep by death, of *the days of darkness, which shall be many*; of that time which will shortly come, when these our bodies shall be stretched on a bed of earth, that *when a few days are come, we shall go into the place whence we shall not return.* That many go well to bed, and never rise again till the day of Judgment; that every day which passeth over us, does bring us nearer to our last day, our dissolution and that dreadful Judgment, when we must give a strict account of all our actions, and receive an eternal doom, according to the works which we have done; that these considerations may make us walk warily, as being in continual expectation of the time of our departure; that we may labour to grow better, as we grow older: that the nearer we come to our latter ends, the nearer we may approach to him and his glory. Eccl. 11. 8. Job 16. 22.

That if he hath determined to take us out of the world, before we have another opportunity of approaching unto him in his holy duty, that then he would be pleased to pardon our sins, and save our souls.

CHAP. XXIV.

Concerning Intercession, more General, both Ordinary and occasional.

NExt to praying for our selves, we should likewise be careful to *intercede* for others, because we are all fellow-members of one body, and *the members should have the same care one of another.*

2 Cor. 12. 25.

These intercessions are either { General. / Special. / Particular.

Psal. 122 6. Eph 6. 18. 1. *General.* For the whole Catholick Church Militant here on earth, dispersed over the face of the whole world: That peace and mercy may be upon the *Israel* of God, that he would *give his Gospel a free* and an *effectual passage*, prospering it where it is, and sending it where it is not: *That it may be delivered from unreasonable and wicked men:* That his *delight may be in Mount Sion:* That *he would grave her on the palms of his hands, and let her walls be continually before him, that her builders may make haste, and that he would cause her destroyers, and such as would lay her waste, to depart from her.* That he would be merciful unto all his elect people; *and bless them, and cause his face to shine upon them; that his way may be known upon earth and his saving health among all Nations.*

2 Thes. 3. 1, 2. Isa. 49. 16, 17. Ps 67. 1, 2.

That he would enlarge the borders of Christs Kingdom, and *add daily to the Church such as shall be saved:* Enlightning *those that sit in darkness, and in the shadow of death, and guiding their feet into the way of peace.*

Acts 2. 47. Luk. 1. 79.

And

And here we may derive arguments from those many promises that are made in Scripture to this purpose: That he would give unto Christ *the heathen for his inheritance, and the uttermost parts of the earth for his possession.* Psal. 2. 8.

That *the mountain of the Lords house shall be established on the top of the mountains, and shall be exalted above the hills, and all Nations shall flow unto it.* Isa. 2. 8.

That *the whole earth shall be filled with the knowledge of the Lord, as the waters cover the sea.* Isa. 11. 9.

That *the worm Jacob shall thresh the mountains, and make the hills as chaff:* Speaking of the Kingdom of Christ under the Gospel. Isa. 41. 14, 14.

That *all the ends of the earth shall see the salvation of God.* Isa. 52. 50.

That *all the Kingdoms of the world shall become the Kingdoms of the Lord, and of his Christ.* Rev. 11. 15.

And to this purpose, that he would afford the means that are requisite to this end, that he would inform the ignorant, reclaim the erroneous, encourage the backward, strengthen the weak, bind up the broken, succour the tempted, comfort the sorrowful, restore the sick, deliver the prisoners, relieve the needy, break every yoke of the oppressor, and hasten the coming of his Kingdom.

That he would sanctifie the several Gifts distributed in the Church, *for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ, till we all come in the unity of the Faith, and of the knowledge of the Son of God, unto a perfect man, to the measure of the stature of the fulness of Christ; from whom the whole body fitly joyned together, and compacted by that which every* Eph. 4. 12, 16.

joynt supplyeth, according to the effectual working in the measure of every part, may encrease and edifie it self in love.

2. *Special* Intercession may be either { Ordinary. / Occasional.

1. In *Ordinary*, or *Common*, we are to pray for the Nations uncalled, whether { Jews. / Infidels.

1. For *Jews*; that God would *perswade* Sem *to dwell in the tents of* Japhet; that he would not forget his old loving-kindness to his first-born, the seed of *Abraham his friend*; that he would *raise up the Tabernacle of* David, *which is fallen, and close up the breaches thereof*; and *make Jerusalem a praise upon the whole earth*: that he would *do good in his good pleasure unto Sion*; *and build up the walls of Jerusalem*: that he would *open their eyes to see him whom they have pierced*: that the *merit*, and not the *guilt of his blood may be upon them and their children.*

Gen. 9. 27. Am. 9. 11. Psal. 51. 18. Zac. 12. 10. Mat. 27. 25.

2. For the uncalled *Gentiles*, whom he hath decreed to salvation, who are without the pale of the visible Church, that God would visit them with the day-spring from on high, send forth his everlasting Gospel amongst them, and *bring in the fulness of the Gentiles*, and make us all one sheep-fold under one shepherd, according to those many promises which he hath made to this purpose.

Ro. 11. 25. *See before.*

Amongst the Nations that are *called*, we are to pray more especially for them to whom we are allied by Neighbourhood, League, Religion, *&c.* But chiefly for *those of the household of faith*, the Nations and Families that call upon his Name.

Gal. 6. 10.

Let

Let all those that put their trust in thee, rejoyce; let them shout for joy, because thou defendest them; let them also that love thy Name be joyful in thee; for thou, Lord, wilt bless the righteous; with favour wilt thou compass him as with a shield. Ps. 5. 11. 12.

O continue thy loving-kindness to them that know thee, and thy righteousness to the upright in heart. Ps. 36. 10.

Let them that seek thee, rejoyce and be glad in thee: let such as love thy salvation, say continually, The Lord be magnified. Ps. 40. 16.

Do good, O Lord, unto those that be good, and to them that be upright in their hearts; and let peace be upon Israel. But above any other, we are to pray more especially for *our own Nation*, the land of our Nativity; to which as we have a nearer relation, so ought we to have a greater affection: That God would pardon our crying sins, purge away our corruptions, heal our distempers: That he would remove the Judgments under which we suffer, and prevent those which we have most justly deserved: That he would continue to us the mercies we enjoy, and bestow upon us the blessings we want.

That he would teach us to observe and understand his meanings towards us in all his publick dispensations, that we may accordingly apply our selves to meet him in his ways.

That he would sanctifie unto us every condition, and make us wise by the examples of others; that we may be willing to *learn righteousness, when his judgments are abroad in the world: To hear his rod, & who hath appointed it*; as knowing, that every *judgment* hath as well a *voice* to inform, as a *blow* to *correct*; and that if we will not amend by the *sound* Isa. 26. 9. Mic. 6. 9

of them upon *others*, we shall feel the *smart* of them our *selves*.

These are some of the general heads, which *ordinarily* may be insisted upon, and enlarged in our Intercessions for National Mercies: upon occasion of any extraordinary want or judgment, we ought in a more particular manner to frame our petitions according to the present condition of a people, in regard of any publick necessity; but chiefly in respect of those three principal Judgments, War, Famine, Pestilence.

Against *War.*

1. In times of *War*: That he would take care for the interest of his own People and Cause, in the midst of all confusions: That he would *behold the tears of those that are oppressed, and have no comforter*: that he would be *strength to the poor, and to the needy in their distress; a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall*: That *upon all the glory there may be a defence*: That he would *consider their troubles, and know their souls in adversity*, and not shut them up in the hand of their enemies: That they may not any longer hear the sound of *the Trumpet, and the alarm of War.*

Isa. 25. 4. Isa. 4. 5. Psal. 31. 7, 8. Jer. 4. 19.

That he would remove that Judgment from them, and let them not *fall into the hands of them* whose mercies are cruel. He can *make war to cease in all the world, breaking the bow, and cutting the spears in sunder*; and he hath promised a time when men shall *beat their swords into plow-shares, and their spears into pruning hooks, when nation shall not lift up sword against nation, neither shall they learn war any more.* He is the great Peace-maker, the Prince of Peace, who did *find out a way hidden*

2 Sam. 14. 14. Psal. 49. 9. Isa. 2. 4. Col. 1. 26.

from

from ages and generations, to reconcile the sinful world unto himself. He can bring light out of darkness, and settlement out of confusion. He can with a word of his mouth rebuke and allay the tempestuous winds and seas. He can *still the raging of the seas, the noise of the waves, and the madness of the people.* Psal. 65.7. He can *create peace*, where there is no pre-existent disposition or preparation towards it. He can make the wrath of man turn to his praise, and when he pleases, he can restrain it: That he would *think thoughts of peace towards us, and not of evil, to give us an expected end.* Jer. 29.11.

That he would repair the desolations that have been hereby occasioned: That he would *sow* the wast places *with the seed of man and of beast*; and as he hath formerly *watched over them, to pluck up and to destroy*; so he would now *watch over them to build and to plant.* Jer. 31.27.

To this purpose the whole Book of *Psalms* does abound with many petitions and complaints

O let the wickedness of the wicked come to an end; but establish thou the just. Shew thy marvellous loving-kindness, O thou that savest by thy right hand them that put their trust in thee, from such as rise up against them. Let not those that wait on thee be ashamed. Redeem Israel, O God, out of all his troubles. Psal. 7.9. Psal. 17.7. Psal. 25.3, 22.

O God, thou hast cast us off; thou hast been displeased, O turn thy self to us again. Thou hast made the land to tremble, thou hast broken it: heal the breaches thereof, for it shaketh. Thou hast shewed thy people hard things; thou hast made them to drink the wine of astonishment. Give us help from trouble, for vain is the help of man. Psal. 60.1, 2. Verse 11.

Let God arise, and let his enemies be scattered; let them also that hate him, fly before him. Psal. 68.1.

O

Ps. 75. 19, 22. *O deliver not the soul of thy turtle into the multitude of the wicked: forget not the Congregation of the poor for ever. O let not the oppressed return ashamed; let the poor and needy praise thy Name. Arise, O God, plead thine own cause, &c.*

Ps. 79. 4, 5. *We are become a reproach to our Neighbours, a scorn and derision to them that are round about us. How long, Lord, wilt thou be angry for ever? Shall thy jealousie burn like fire? O remember not against us our former iniquities, let thy tender mercies speedily prevent us, for we are brought very low. Help us O God of our salvation, for the glory of thy Name deliver us, and purge away our sins for thy Names sake.*

Ps. 86. 14. *O God, the proud are risen against me, and the assemblies of violent men have fought against my soul, and have not set thee before them. But thou, O Lord, art our God, full of compassion and gracious, long-suffering, and plenteous in mercy and truth. O turn unto me, and have mercy upon me: Give thy strength unto thy servant, and save the son of thine handmaid.*

Ps. 94. 2. *Shew me some token for good, that they which hate me, may see it, and be ashamed, because thou Lord, hast holpen me, and comforted me.*

Ps. 102. 13. *Arise, O Lord, and have mercy upon Sion: for the time to favour her, yea the set-time is come.*

2. Against *Famine.*

Deut. 8, 9. Ezek. 5. 16. Hos. 2. 9. Amos 4. 6. Isa. 9. 20. Lam. 4. 9.

2. In time of *Famine.* We should pray that our land may yield us bread without scarceness. That he would not send upon us *the evil arrows of famine, nor break our staff of bread, nor take away our corn in the time thereof; nor afflict us with cleanness of teeth,* when men shall *snatch on the right hand, and be hungry; and shall eat on the left hand, and shall not be satisfied, but every man shall eat the flesh of his own arm.* When we shall *pine away, and be striken through*

through for want of the fruits of the earth; when we shall eat bread by weight and with care, and drink water by measure and with astonishment: When the *Land shall mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and the fowls of the heaven:* When the *Husbandman shall be ashamed, and the Vine-dresser shall houl, because the harvest of the field is perished: The fig-tree shall not blossom, neither shall fruit be in the Vine; the labour of the Olive shall fail, and the fields shall yield no meat: the flock shall be cut off from the fold, and there shall be no herd in the stalls:* When we shall *sow much, and bring in little:* When we shall *eat, and not have enough; drink, and not be filled, cloath our selves, and not be warm.*

Ez 46. 16. Hos. 4. 3. Joel 1. 11. Hab. 3. 17. Hag. 1. 6.

That he would according to his promise, *abundantly bless our provision, and satisfie our poor with bread:* That our *Garners may be full and plenteous, affording all manner of store:* That he would *hear the heavens, and let them hear the earth, and the Earth hear the Corn, and the Wine, and the Oyl, and that they may hear his people.*

Ps. 132. 15. Ps. 144. 13. Hos. 2. 21. 22.

Now because Famine is usually occasioned, either by *immoderate rain* or *drought*, therefore in our intercessions against this *National* Judgment, we may frame our Petitions more immediately against each of these, as necessity shall require.

1. Against *immoderate rain:* That God would remember the Covenant which he hath made, & though our *wickedness be very great upon the earth*, so that he might justly *repent that he hath made us*, and now again resolve *to destroy us from the face of the earth*; yet he hath promised, *that he will not any more cut off all flesh by the waters of a flood, neither shall*

Gen. 6. 5, 6. Gen. 9. 11.

shall there any more be a flood to destroy the earth.

Joel 2.23. That he would *give us the former and the lat-*
Prov. 28 3. *ter rain moderately*, and not punish us with a *sweeping rain which leaveth no food.*

Gen. 7.11. 'Tis he alone *by whom the windows of heaven are*
Job 5.10. *opened*, who *giveth rain upon the earth, and sendeth*
Isa. 50. 3. *waters upon the fields*; who *clothed the heavens with blackness, and maketh sackcloth their covering*; who
Am 5 8. *calleth for the waters of the sea, and poureth them out*
Job 36.27. *upon the face of the earth*; he *maketh small the drops of water, they pour down rain according to the vapour thereof, which the clouds do drop, and distil upon men abundantly: He covereth the light with clouds, and commandeth it not to shine: he commandeth the clouds*
Psal 78.23. *from above, and openeth the doors of heaven.*

That he would so order all those things which
Ps. 67.6,7. are at his disposal, as that *the earth may yield her encrease, and all the ends of the earth may fear him.*

2. Against *Drought*. 2. Against *Drought*; That he would *open to us*
Deu. 28.12. *the good treasures of heaven, and give rain to our land in its season, and bless the labour of our hands.* He is *the Father of the rain, and does beget the drops of dew; the bottles of heaven are at his command*, to open and
Job 38.28. shut them as he pleases: He *binds up the waters in*
57. *thick clouds, and the cloud is not rent under them.*' Tis
Job 26.8. he that does *stay the heavens over us from dew, and*
Hag. 1.10. *the earth from his fruits.* Who doth *withhold the rain*
Am. 4. 7. *from us, causing it to rain upon one city, and not upon*
Joel 1.12. *another:* It is by his command that *the vine-tree is dried up, and the fig-tree languisheth, and all the trees of the field are withered:* The *seed is rotten under the clods, the garners are laid desolate, the barns are broken*
Verse 17. *down; for the corn is withered; the beast groan, and*

the

the herds of cattel are perplexed, because they have no pasture, and the flocks of sheep are made desolate. Verse 18.

Tis at *his command that the clouds do not rain upon us*: he makes *the heavens over us to be brass, and the earth under us to be iron, and the rain of our land to be powder and dust*: he causes *the land to mourn, and the herbs of every field to wither*: When *the ground is chapt for want of rain*; when *the plowmen are ashamed, and cover their heads*; when *the wild asses do stand in the high-places, and snuff up the wind like Dragons, and their eyes do fail because there is no grass.* Isa. 5 6. Deut. 28. 23, 24. Jer. 12 4. & 14. 4. Verse 6.

And therefore unto him it is that we must make our addresses, for help and supply in all such exigences: That when *heaven is shut up, and there is no rain, because of our sins against him*; *yet if we shall pray unto him, and confess his Name, and return from our sins when he afflicts us, That then he would hear in heaven, and forgive the sins of his servants, and teach them the good way wherein they should walk, and give rain unto the land which he hath bestowed upon them for an inheritance.* 1 King. 8. 35. 36.

Are there any among the vanities of the Gentiles, that can cause rain? or can the heavens give showers? art not thou he, O Lord, our God; therefore we will wait upon thee, for thou hast made all these things. Jer. 14 22.

That he would open the windows of heaven, and *cause the rain to come down in his season, and let there be showers of blessing, making grass to grow for the cattel, and herbs for the service of men*: That we may *fear the Lord our God, who giveth us rain, both the former and the latter in its season, reserving unto us the appointed weeks of harvest.* Ezek. 34. 26. Psal. 104. 14. Jer. 5. 24.

3. In times of *Pestilence*: That he would (according 3. Against *Pestilence.*

Ps. 91. 3, 5, 6. ing to his purpose) *deliver us from the noisom Pestilence: that we may not be afraid of terror by night, nor for the arrow that flyeth by day, nor for the pestilence that walketh in darkness, nor for the destruction*
Verse 10. *that walketh at noon-day; that no evil befal us, nor any plague come nigh our dwellings.* That he would
1 Chron. 21. 27. *command his destroying Angel to put up his sword again into the sheath thereof.*
1 King. 8. 38. That he would teach us to *see the plague of our own hearts*, and to return unto him with unfeigned repentance, that he may *return* unto us in mercy & compassion, and pardon our sins & heal our land.
Jer 47. 6. *O thou sword of the Lord, how long will it be e're thou be quiet? put up thy self into the scabbard, rest, and be still.*
Job 6. 4. That *the arrows of the Almighty may not be* any longer *within us*, nor *the poyson thereof drink up our spirit.*
Jer. 9. 21. That *death may not come up into our windows, nor enter into our palaces, to cut off the children from without, and the young men from the streets*; that he would
Isa. 14. 23. not *sweep us away with the besom of destruction*; but
Isa. 57 18. would be pleased now at length *to heal us, and to restore comfort unto us, and to our mourners.*
Ps. 90. 7, 8. *We are consumed by thine anger, and by thy wrath we are troubled; thou hast set our iniquities before thee, and our secret sins in the light of thy countenance;*
Ver. 13, 14. *return, O Lord, how long? and let it repent thee concerning thy servants. O satisfie us early with thy mercies, that we may rejoyce and be glad all our days.*

For the better strengthning of our faith and fervency in our intercessions for any national mercy, we may back our requests with some of those Arguments which the Scripture does afford to this purpose.

God

God hath ſtiled himſelf *a refuge for the oppreſſed, a refuge in time of trouble, and that he will never forſake them that ſeek him.* Pſ. 9, 9. 12

He is *a preſent help in trouble*, and hath proclaimed himſelf to be a God that *hath pleaſure in the proſperity of his ſervants.* Pſ. 46. 1. Pſ. 35. 27.

He hath promiſed, that *the poor ſhall not always be forgotten; the patient abiding of the meek ſhall not periſh for ever. But he will redeem their ſouls from deceit and violence; he heareth the poor, and deſpiſeth not the priſoners.* Pſ. 9. 18. Pſ. 72. 14. Pſ. 69 33.

He hath ſaid, that *he will not always* contend with the children of men, *leſt their hearts ſhould faint, and their ſpirits fail within them.* But *when their power is quite gone*, then it ſhall repent him for his ſervants; when there is *no other to help or uphold, then the arm of the Lord ſhall bring ſalvation.* Iſa. 57. 16. Deut. 32. 36. Iſa. 63 5.

He hath aſſured us, that if we *commit our way unto the Lord, and truſt in him, he will bring it to paſs: That the meek ſhall inherit the earth, and delight themſelves in the abundance of peace: That the upright ſhall not be aſhamed in the evil time, and in the days of Famine they ſhall be ſatisfied: That though the wicked doth watch the righteous, and ſeek to ſlay him, yet the Lord will not leave him in his hand, nor condemn him when he is judged. But if we wait on the Lord, and keep his way he will exalt us to inherit the Land. That the ſalvation of the righteous, is of the Lord, who is their ſtrength in time of trouble. The Lord ſhall help them, and deliver them; he ſhall deliver them from the wicked, and ſave them, becauſe they truſt in him.* Pſal. 37. 5. Verſe 11. 19, 32, 33, 34, 39, 40.

He hath promiſed, that *the rod of the wicked ſhall not always reſt upon the lot of the righteous.* Pſ. 125. 3.

The

The Scripture is very copious in such expressions as may afford Arguments to this purpose, besides those that were mentioned before in the fourth chapter, which are properly reducible to this place.

CHAP. XXV.

Of Particular intercession for our several Relations.

Particular Intercession may be distinguished into two sorts { Ordinary. / Occasional.

By *Ordinary*, I understand our prayers for those *particular persons* whom we are bound in our common and usual course to remember, as we should all those to whom we are *tied* by any *near* relation whether of { Order. / Friendship, or Enmity. / Neighbourhood, or Converse.

See fifth Com. before.

1. For the relation of *Order*. These are either publick and *Political*, or private and *Oeconomical*.

1. Concerning our *publick* relations: the Apostle does enjoin us to pray *for Kings, and all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty*: that he would give unto them wise and *understanding hearts, to judge their people, and to discern between good and bad*. That they may be a *terror* only *to evil doers*, but an encouragement to those that do well. That he would (according to his promise) make them *nursing fathers*,

1 Tim. 2. 2.

1 King. 3. 9.

Rom 13. 3.

Isa. 49. 23.

Church and People, that they may prove friends to his friends, and enemies to his enemies. Considering, that *those who rule over men, must be just, ruling in the fear of the Lord.* 2 Sam. 23. 3.

That they may *know the God of their fathers, and serve him with a perfect heart, and with a willing mind*; that it may be well with them, and their posterity after them. 1 Cron. 28. 9.

That he would make them believe, and to consider, that 'tis not only their *duty*, but their *honour*, and their *interest*, to promote the power and the reputation of Religion.

For all publick *Counsellors* and *Judges*; that he would make them wise and upright, and successful in the discharge of all those difficult businesses that they are called unto; that they may not *turn judgment into wormwood*, by unjust decrees; nor into *vinegar by long delays*: that he would be unto them both a *Sun* and a *Shield*, a Sun to *direct* them, and a Shield to *protect* them in all their ways; 'tis he alone who is able *to instruct Magistrates, and to teach Senators wisdom*; that he would remove from them all negligence, cowardize, prejudice, self-ends, or whatsoever may hinder them in the free and equal administration of justice: that *judgment may run down as a river, and righteousness as a mighty stream.* Amos. 5. 7. Prov. 10. 26. Psal. 48. 11. Psal. 105. 22. Am. 5. 24.

For the *Nobility* and *Gentry*: That he would endow them with such virtue and spiritual graces, as can only truly enoble them, whereby they may be made the children of God, and heirs of Heaven: that they may strive to become as eminent members in the *Mystical* Body, as they are in the *Civil*.

For all inferior Magistrates; those more especi-

ally under whose Jurisdiction we live, that they
Exod. 18. 21. may be *men of courage fearing God*, wise and faithful in their places, *Haters of reward, and without respect of persons.*

See before in the duties of the 2 & 4 commandment

For *Ministers:* More particularly those, to whose charge we belong. That God would root out of the Church all ignorant, scandalous, factious Ministers, *and send forth faithful labourers into his harvest*; that he would give unto all his people *Pastors after his own heart*, such as may be peaceable,
Mat. 9. 38. Jer. 3. 15. and gracious in their Lives, painful and powerful in their Doctrine, such diligent watchmen as may with wisdom and fidelity discharge the office com-
Col 4 17. mitted to them, *taking heed to their Ministry to fulfil it.* That they may not prostitute their holy callings, to serve the interest of men; but may be truly conscionable both in their Lives and Ministry, that they may *save themselves, and them that hear them:* that he would support them under all oppositions and contempt that they meet with.

For all *Nurseries* of good Learning and true Religion, that he would purge and reform them from all their corruptions, uphold and encourage them against the opposition of all unreasonable men.
Mat. 15. 13. That he would *root up every plant which our heavenly Father hath not planted.* That he would *take*
Joh 15. 2. *away those branches which bear no fruit, and purge those which do bring forth fruit, that they may bring forth more*, that those places may abound in *trees of*
Isa. 61. 3. Psal. 1. 3. Can. 4 16. *righteousness*, which being *planted by the rivers of water, may bring forth their fruit in due season:* that he would *blow upon those gardens, that the spices thereof may flow out.* That he would water them with

with the dew from Heaven, and make them flouriſhing and fruitful.

That he would *caſt ſalt into thoſe fountains, and heal the waters thereof both from death and barrenneſs*, That from thence may proceed ſuch wholſom ſtreams as may refreſh the thirſty corners of the Land, that thoſe *fountains may never be dried up*, and that they may not *ſend forth bitter waters*. 2 King. 2. 21. Hoſ. 13. 15. Jam. 3. 11.

For the *common people*: That he would make them humble, peaceable, charitable, ſtedfaſt in the Faith, not ſo eaſily carried about with every wind of Doctrine: zealous for the eſtabliſhment of peace and truth: That he would diſpel thoſe miſts of Ignorance and Profaneneſs which do ſo much abound in many corners of the Nation.

That all orders and degrees of men in their ſeveral *places* and *callings*, may join together for the glorifying of his name, the eſtabliſhment of peace and juſtice, and the propagation of his Truth and Goſpel. See before in the fifth Command ment.

2. We ſhould intercede for our *private* or domeſtical relations; for thoſe to whom we are tyed by blood and affinity, for *our brethren and kindred according to the fleſh*; that God would make them near unto him by *grace*, as they are unto us by *nature*; that they may be all careful *to do the will of our heavenly father*; and by that means become the *brethren and kindred of Chriſt*: That we may be ready to expreſs our mutual affections to one another, by a ſpecial care and endeavour to promote our ſpiritual well-beings. Rom. 9. 3. Mat. 10 50.

Beſides the relations of *Order*, we ſhould likewiſe pray for thoſe to whom we are related.

By any ſpecial friendſhip or kindneſs; for thoſe

that do remember us in their prayers: for such as have been any ways instruments of our good, either in our Souls, Bodies, or Estates: That God would remember them for good in the day of their trouble, and recompence them an hundred fold into their own bosoms, for all the kindness that we have received from them.

Ps. 35. 13. 14. Mat. 5. 44. Act. 7. 60. And so on the contrary, for our *Enemies*, because their sins do particularly concern us, that their offences against us *may not be laid to their charge*; that he would take pity on such as hate us without a cause, and convert their souls unto himself; and that we may consider them as his instruments in all the wrongs & oppositions which we suffer from them.

And lastly, For those that are near unto us by *neighbourhood* and familiar converse. The Towns, societies, families, to which we belong, that we may live at peace & unity amongst our selves, faithfully discharging our several duties, adorning our *professions, considering one another to provoke unto love and good works*; & that he would be pleased to *dwell with us*, to manifest the tokens of his presence amongst us; to let the *light of his countenance* shine ever upon us, whereby we may be filled with righteousness, and peace, and joy in the holy Ghost; that we may be able cheerfully to serve him in our places, and patiently to wait for his *glorious appearing*.

CHAP. XXVI.

Of occasional Intercession for those who are afflicted either in mind or body.

OCcasional intercession, is when we pray for such persons as suffer under any special trou-

trouble or affliction, in whose behalf we may petition in the general, That God would give them *patience* under their afflictions, *profit* by them, and in his good time ease and *deliverance* from them. Of Patience. See before in the first Commandment.

That God would enable them with quietness and contentment to submit themselves unto every condition which he shall think fittest for them, as believing and considering,

1. That he is the Author of all the miseries which we suffer. *Affliction cometh not forth of the dust, neither doth trouble spring out of the ground.* Job 5.6.

2. That *He makes every thing beautiful and seasonable*; whatsoever comes to pass by his *wise Providence*, is far better than *human wisdom* could possibly contrive, even those *events* which do most of all thwart our *private hopes* and *desires* (could all *circumstances* be duly considered) would appear to be most comely and beautiful; & therefore we have reason with *lowliness* and *humility* to submit unto his *wise Providence*, and in all our troubles & confusions, to acknowledge, that *great and marvelous are thy works, Lord God Almighty, just and true are thy ways, thou King of Saints. I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me.* Eccl. 3.11. Rev. 15.13. Psal. 110. 75.

3. We have most justly deserved all that we suffer: *Thou, O Lord, art just in all that is brought upon us, for thou hast done right, but we have done wickedly.* The least mercy we enjoy, is far greater than our deserts; and the greatest misery we suffer is far less than our sins. *Shall we receive good from the hand of God, and shall we not receive evil?* Neh. 9.33. Job 2.10.

4. That these afflictions are the signs and effects of his love; *for whom he loveth, he chasteneth, and* Heb. 12.6.

correcteth every son whom he receiveth.

5. That every thing shall in the issue prove for the best to them that love him. And that Verse 11. though *all chastning for the present be grievous, nevertheless afterward it yieldeth the peaceable fruit of righteousness to them that are exercised thereby.*

That they may labour to make the right use of their troubles, to *search and try their ways, and turn* Lam. 3. 40. *to the Lord. To humble themselves under his mighty* 1 Pet. 5. 6, *hand, that he may exalt them in due time. To cast all* 7. *their care upon him, because he careth for them.* To find out those particular failings which he aims at in his correction, to observe and understand his meaning in the troubles that befal us, that we may accordingly apply our selves *to meet him in his ways.*

These occasions for particular intercession are distinguishable into several *kinds*, comprehending all manner of *inward* or *outward* exigencies, all difficulties and doubts, in respect of any weighty business or temptation; but the two chief kinds of them are *troubles of Conscience, sickness of Body.*

See before Chap. 16. 1. If the occasion be *trouble of Conscience*, and spiritual desertions, in such cases the Petitions and Arguments before-mentioned in our Deprecation against the guilt of sin, are fitly applicable; to which may be added such other desires as these: That God would enable them to believe and consider, that fears, and doubts, and temptations, are an unavoidable part of our Christian warfare; that not only his dearest servants, *Job*, *David*, &c. but also his only Son *Christ* himself hath suffered under them; *that he being touched with a feeling of our* Heb. 4. 16. *infirmities, might be ready to help us in time of need.*

That

That *God is faithful, and will not ſuffer us to be tempted above what we are able, but will with the temptation alſo make a way to eſcape, that we may be able to bear it.* He hath promiſed, that *he will not contend for ever, nor be always wroth, leſt the ſpirits of men ſhould fail before him, and the ſouls which he hath made*; That *though for a ſmall moment he doth forſake us, yet with great mercies will he gather us, though in a little wrath he doth hide his face from us for a moment, yet with everlaſting kindneſs will he have mercy upon us. The Lord upholdeth thoſe that fall, and raiſeth up all thoſe that be bowed down. He is nigh unto them that be of a broken heart, and ſaveth ſuch as be of a contrite ſpirit.* 1 Cor. 10. 13. Iſa. 57. 16. Iſa. 54. 7, 8. Pſal. 145. 14 Pſal. 34. 18.

That as for our infirmities, the beſt men in this life are not without them, nor ſhall they be imputed to us. *If we do that which we would not, it is no more we that do it, but ſin which dwelleth in us.* Rom. 7. 20. And as for our wilful ſins, if they be particularly repented of and forſaken, though they be as *red as ſcarlet*, yet he will purge us from them: if we do count them as a *burden*, and come unto Chriſt for help, he will eaſe us of them. Iſa. 1. 17. Mat. 11. 28.

That God in the new Covenant doth undertake for both parts; that our hopes are not now to be grounded upon our own works or ſufficiency, but upon the infallible promiſe of God, and the infinite merits of Chriſt: that if we were without ſin, or could do any thing perfectly, we ſhould not, in that reſpect, have need of a Mediator.

From all which conſiderations, thoſe who are afflicted with ſpiritual deſertions, may receive ſufficient comfort, in reſpect of their ſins *paſt*,

and for the *future* we should pray in their behalf.

1 Thes. 5. 8. That God would enable them to *put on the*
1 Tim. 1. 19. *breast-plate of faith, and love, and for an helmet the hope of salvation.* That they may labour *to keep a good Conscience*, to be observant of all those experiments which they have had of Gods love unto them; *for experience worketh hope.*
Rom. 5. 4.

Unto this head concerning comfort against the dejections of mind, and trouble of conscience, those expressions of the *Psalmist* may be fitly applied.

My soul is sore vexed: but thou, O Lord, how
Psal. 6 3, 4. *long? Return, O Lord, deliver my soul; O save me for thy mercy sake.*

Turn thee unto me, and have mercy upon me, for I am desolate and afflicted; the troubles of my heart are enlarged: O bring thou me out of my distresses:
Psal. 25. 16, 17 *look upon my affliction and my pain, and forgive me all my sins. O keep my soul and deliver me: let me not be ashamed, for I put my trust in thee. Let integrity and uprightness preserve me.*

Psal. 27 9. *O hide not thy face from me, neither cast thy servant away in displeasure.*

Psal. 31. 16. *Make thy face to shine upon thy servant: O save me for thy mercy sake.*

Psal 40. 11. *Withhold not thou thy tender mercy from me, O Lord; let thy loving kindness and thy truth continually preserve me, for innumerable evils have compassed me about; mine iniquities have taken hold upon me, so that I am not able to look up: they are more than the hairs of my head, therefore my heart faileth me. Be plea-*
Psal. 57 1. *sed O Lord, to deliver me; O Lord, make haste to help me.*

Be merciful unto me, O Lord, be merciful unto me: for under the shadow of thy wings shall be my refuge until my calamities be over past. In

In the multitude of the ſorrowful thoughts within me, let thy comforts, O Lord, delight my ſoul. Pſal. 94. 19.

Remember me, O Lord, with the favour that thou beareſt unto thy people. O viſit me with thy ſalvation: That I may ſee the good of thy choſen, and rejoyce with the gladneſs of thy people, and glory with thine inheritance. Pſal. 106. 4, 5.

Do thou ſave me, O Lord, for thy Name ſake, for I am poor and needy, and my heart is wounded within me. Pſal. 109. 21, 22.

2. If the occaſion be *Sickneſs* of *Body*, in this caſe we ought to intercede for others.

That God would teach them quietly to ſubmit unto his afflicting hand; as conſidering, that diſeaſes do not ariſe meerly from *natural* or *accidental* cauſes, without the particular appointment and diſpoſal of his wiſe Providence, which doth extend to the very hairs of our head, much more to the days of our lives, and the health of thoſe days; and that he is faithful and true, having engaged his promiſe, that all conditions (though never ſo troubleſome, tribulation, and anguiſh, and ſickneſs, and death it ſelf) ſhall work together for the good of thoſe that belong unto him.

That he would ſanctifie their pains and troubles unto them, giving them a true ſight of their ſins, and an unfeigned ſorrow for them, and a ſtedfaſt faith in the merits of Chriſt, for the remiſſion of them: that he would recompence the pains and decays of their bodies, with comfort and improvement in their ſouls: that *as their outward man does decay, ſo their inward man may be renewed daily.* 2 Cor. 4. 16.

That he would fit them for whatever condition he ſhall call them unto, that Chriſt may be unto them both in life and death advantage. That

That, if it be his will, he would recover them from their pains and diſeaſes, and reſtore them to their former health: that he would direct them to the moſt *effectual means* for their recovery, and bleſs unto them thoſe that have been, or ſhall be uſed to that end.

Of this kind are thoſe *Petitions* of the *Pſalmiſt* for himſelf.

Pſal. 6.2,5. *Have mercy upon me, O God, for I am weak: O Lord heal me, for my bones are vexed: for in death there is no remembrance of thee, and who will give thee thanks in the pit?*

Pſal. 31.9. *What profit is there in my blood, If I go down into the pit? ſhall the duſt praiſe thee? ſhall that declare*

Pſal. 88.11, 12. *thy truth? ſhall thy loving-kindneſs be declared in the grave, or thy faithfulneſs in deſtruction? Shall thy wonders be known in the dark, or thy righteouſneſs in the land of forgetfulneſs?*

Pſ. 39.12, 13. *Hear my prayer, O Lord, give ear unto my cry; hold not thy peace at my tears: O ſpare me a little, that I may recover ſtrength, before I go hence and be no more ſeen.*

Pſal. 119. 75,76. *I know, O Lord, that thy judgments are right, and that thou in faithfulneſs haſt afflicted. Let, I pray thee, thy merciful kindneſs be my comfort: let thy tender mercies come unto me, that I may live.*

Job 10.20, 21. Thus does *Job* petition for himſelf: *Are not my days few? ceaſe then, and let me alone, that I may take comfort a little, before I go, whence I ſhall not return, even to the land of darkneſs, and the ſhadow of death.*

Jer. 17.14. And thus the Prophet *Jeremiah: Heal me, O Lord, and I ſhall be healed: ſave me, and I ſhall be ſaved: for thou art my praiſe.*

For the better *ſtrengthening* of our *faith* and *fervency* in

in this desire, there are such considerations as these.

He hath commanded us to call upon him in the time of trouble, and hath promised to deliver us; 'tis in his power alone *to kill and to make alive, to bring down to the grave, and to raise up again.* He hath stiled himself *the God of Salvation, to whom belong the issues of death.* He can give *power to the faint, and to them that have no might, encrease of strength.* He has profest, that *the death of his Saints* is dear and *precious in his sight.* He hath promised *to strengthen them upon the bed of languishing, and to make their bed in their sickness:* he hath said, that *the prayer of faith shall save the sick.* He hath permitted us, *concerning his sons and daughters, to command him,* thereby implying, that in our *intercessions* for one another, we may be as sure of success, as we are of those things which are in our own power to command; to which may be added our former experience of his truth and mercy in the like cases: from all which we may be encouraged to *come with boldness to the throne of grace, that we may obtain mercy in the time of need.*

Psal. 50. 15. 1 Sam. 2. 6. Psal. 68. 20. Isa. 40. 29. psal. 116. 15. Psal. 41. 2. Jam. 5. 15. Isa. 45. 11. Heb. 4. 16.

But if he hath otherways determin'd, and the days of their warfare be accomplished, that then he would fit them for death, and make them meet to be partakers of the inheritance of his Saints in light; that they may be willing *to depart, and to be with Christ, which is far better* than still to be exposed to *the evil to come*; to sinful temptations, pains and diseases of the body, trouble and vexation of the vain world, especially considering, that now *death hath lost its sting,* and is *swallowed up in victory,* and that it was the end of our Saviours passion, *to deliver them who through the fear of death have been all their life-*

Phil. 1. 23. Isa. 57. 1. 1 Cor. 15. 54. Heb. 2. 15.

time

Rom. 8. 38. *time subject to bondage.* That *neither death nor life, nor things present, nor things to come, shall be able to separate us from the love of God in Christ Jesus our Lord.* That by this means we must be brought to enjoy the beatifical Vision of God, the blessed company of *innumerable Angels, and the spirits of* Heb. 12. 23. *just men made perfect.*

That he would be pleased to shine graciously upon them with his favour and reconciled countenance; to fill their hearts with such divine joys as belong unto those that are heirs of a *Cœlestial Kingdom*, and are ready to lay hold on everlasting life.

2 Cor. 4. 17. That this *light affliction, which is but for a moment, may work for them a far more exceeding and eternal weight of glory.*

2 Cor. 5. 1. That when this their *earthly tabernacle shall be dissolved, they may have an house not made with hands, eternal in the heavens.*

That his blessed Angels may convey their souls into *Abraham*'s Bosom.

Now as in such cases we should thus intercede for *others*, so likewise may we hence take fit occasion to pray for *our selves.*

That in the diseases and pains of others, we may consider the frailties of our own condition, the desert of our own sins, and may magnifie his special mercy in sparing us so much, and so long.

That we may be more seriously mindful of our later ends, as knowing that *he will bring us also to* Job 30. 23. *death, and to the house appointed for all the living*; and Job 16. 22. that *when a few days are come, we shall go the way whence we shall not return*: that we are but *strangers* and *pilgrims* in this world, dwelling in *houses of clay*, being

being here to day, and not to morrow; in the morning, and not at night; that our days on earth are as a ſhadow, and there is none abiding; our years paſs away as a tale that is told: our life is but as a vapour that appears for a while, and then vaniſheth away; coming forth as a flower that is ſuddenly cut down, flying as a ſhadow, that continueth not: our times are in the hands of God, all our *days are determined, the number of our months is with him; he hath appointed our bounds that we cannot paſs.* Job 14. 5. Pſ. 39. 4.

Lord, let me know mine end, and the meaſure of my days, that I may know how frail I am.

So teach us to number our days, that we may apply our hearts unto wiſdom. Pſ. 90. 12.

That he would give unto us the Spirit of judgment, whereby we may diſcern the true difference betwixt this ſpan of life, and the vaſt ſpaces of Immortality; betwixt the pleaſures of ſin for a ſeaſon, and that *everlaſting fulneſs of joy in his preſence.* Pſ. 16. 11. Betwixt the vain applauſe of men, and the teſtimony of a good Conſcience.

That in the preſent days of health, and peace, and proſperity, we may treaſure up for our ſelves ſuch ſpiritual ſtrength and comforts, as may hereafter ſtand us in ſtead when we come to lie upon our death-beds, when all other contentments ſhall vaniſh away, and prove unable to help us; when the conſcience of well-doing in any one action, ſhall adminiſter more real comfort to the ſoul, than all our outward *advantages* or *enjoyments* whatſoever.

That our *converſations may be in heaven, from whence we may continually expect the coming of our Lord and Saviour.* Phil. 3. 20. That *all the days of our appointed* Job 14. 14.

time,

time, we may wait till our change shall come.

That since we all know, and cannot but be amaz'd to consider of that dreadful day of Judgment, when every one must appear before the Tribunal of God, to receive an eternal doom, according to his works, that therefore he would make us *such manner of persons as we ought to be, and hastning unto the coming of the day of God, wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat; that we may labour diligently to be found of him in peace, without spot, and blameless.*

2 Pet. 3. 11, 12, 14.

CHAP. XXVII.

Concerning Thanksgiving, by enumeration of Temporal Favours.

THE third and last part of Prayer, is *Thanksgiving*. This (according to the method proposed) may be connected with the former, by some fitting *Transition*, which for the matter of it may consist of some such considerations as these:

1. Our confidence of obtaining the things we petition for; by our experience of former Mercies; though they are many and great things which we are suiters for, yet when we reflect upon Gods continual bounty towards us, and how much we do every day receive from him, we have no reason to doubt of his favour, but still to depend upon him in every condition.

2. The danger of ingratitude, in hindring the success of our petitions. He that is not careful to pay

pay his old debts, cannot expect so much credit as to run upon a new score. Under the Law, when any one came before God, to make any special request for himself, he was to bring with him a Peace-offering, that is, an offering of thanks for the favours he hath already enjoyed, thereby to prepare himself for what he expected.

The *matter* of our Thanksgiving is reducible to these 2 general heads: 1. The *Enumeration* of mercies. 2. The *Amplification*, or heightning of them.

1. In our *Enumeration* of mercies, those particulars before mentioned in our *Confessions, Deprecations, Petitions*, will each of them administer some help, both in respect of *matter* and *expression*, according as our condition may be in respect of *freedom* or *deliverance* from those *evil*, which we confess or deprecate, or the enjoyment of those *good things* which we have petitioned for; and upon this account I shall not need to be so large upon this head, as the former.

2. The *Amplification* or heightning of Mercies, may be either in *General*, by their multitude, greatness, continuance, which is capable of a distinct enlargement by it self. Or else in *Particular*, by their circumstances, degrees, contraries, which are to be insisted upon in the mention of those particular Mercies to which they belong.

1. In the *Enumeration* of Mercies, we are to take notice of those that are either { Ordinary. / Occasional.

By *Ordinary*, I understand such as we enjoy in our common course, without relation to any particulay necessity or deliverance: these again are either

ther {Temporal. / Spiritual.} *Temporal*, are those which concern our well-being in this life, as we are men, whether in our {Private / Publick} capacities.

The *Private* or personal favours which we are to acknowledge, do belong, either *generally* to the whole Man, in respect of his Being, Nature, Birth, Education, Preservation; or more *particularly*, in regard of his Soul, Body, Friends, Name, Estate.

In the recital of the Mercies which we enjoy, we are not to be unmindful of those common favours which are bestowed upon us, in respect,

1. Of our *Creation* and *Being*, that God did not suffer us to be *swallowed up in our primitive nothing*.

2. Our noble *Natures*, that we were not made senseless things, but endowed with living Souls, Men, and not Beasts. He might have made us *worms and no men*; of a despicable, perishable condition, whereas he hath created us after his own Image, but *little lower then the Angels*, capable of enjoying Eternity with him selfin the heavens. *Crowning us with glory and honour, putting all things in subjection under our feet.* Psal. 8. 5, 6.

3. Our *Births:* That we are free-born, not slaves; of generous, not base and ignominious parentage: that we were brought forth in a *place* and *time* of Religion. He might have sent us into the world without the pale of the Church, in some place of Idolatry or Ignorance, amongst the blaspheming *Turks*, or wild *Americans*. We might have been born in those bloody times of *persecution* and *martyrdom:* and therefore we have reason to acknowledge

ledge it for a great mercy, that he hath brought us into this world, both when and where his Gospel hath been professed, and flourished.

4. Our *Education*, by honest, loving, careful Parents & Tutors, under good Magistrates, pious Ministers, in Religious Families. We might have been forlorn, and exposed to the wide world, as many others are, following the *dictates* of our own *corrupt natures*, without any restraint upon us: We might have been put under the *tuition* of such *Governors*, as by their negligence, example, advice, would have encouraged us in evil courses, & therefore we ought to acknowledge it for a great mercy, that we have had such religious and ingenuous education.

5. Our *Preservation*, God might have cut us off in the womb, & being children of wrath, he might from thence have cast us into hell, and therefore we have reason to praise him, in that he hath *covered us in our mothers womb, where we were fearfully and wonderfully made, and curiously wrought in the lowest parts of the earth.* Being *clothed with skin and flesh fenced with bones and sinews:* Where *he granted us life and favour, and by his visitation hath preserved our spirits. He took us out of the womb, and made us hope when we were yet on our mothers breast: We were cast upon him from the womb, and he is our God from our mothers belly.* He might many times since, justly have snatched us out of this *world*, with our *sins*, & *fears* upon us. *It is from the Lords mercies that we are not yet consumed, because his compassions fail not.* Ps. 139. 13, 14. Job 10. 11, 12. Ps. 22. 9, 10. Lam. 3. 22.

There may be many now in hell, who have not been so great sinners as we; and therefore we are bound to magnifie his Name for his good Providence over us through the *whole course* of *our lives.*

Pſal. 4. 8. That he hath hitherto *made us to dwell in ſafety*, and watched over us in journeys, ſickneſſes, and common dangers, whereby ſo many others have been ſurpriſed, and ſwept away round about us; Pſ 91. 4, 11 for *defending us under the ſhadow of his wings, and protecting us by his bleſſed Angels*; more particularly for his preſervation of us the {Night / Day} paſt

1. The *Night paſt*, for refreſhing our bodies with Pſal. 133. reſt and ſleep. For *lightning our eyes, that we ſlept not to death.* For bringing us to the light of another day; and that notwithſtanding thoſe many Pſal. 92. 1. opportunities which we have formerly abuſed. *It is a good thing to give thanks unto thee, O Lord, and to ſing praiſes unto thy Name, O thou moſt high. To ſhew forth thy loving-kindneſs in the morning, and thy faithfulneſs every night.* He might have made our beds to be our graves, and ſurprized us with our laſt Job 7. 3, 4. ſleep. He might *appoint weariſome nights for us, ſo that when we lye down, we ſhould ſay, when ſhall we ariſe, and the night be gone? and ſhould be full of toſſings to and fro, unto the dawning of the day:* When Ver. 13, 14. we expect that *our beds ſhould comfort us, and our couch eaſe our complaint, then he might ſcare us with dreams, and terrifie us through viſions*; and therefore Prov. 3. 24. we have very great reaſon to praiſe him for our freedom in this kind, that *when we lie down*, he makes our *ſleep ſweet unto us.*

2. The *Day paſt*, that he hath not given us over to the ſinfulneſs of our own natures, the ſubtilty and malice of the *Devil*, the temptations of the *World*, but hath by his good *providence* with-held us from many of thoſe *ſins* and *dangers*, to which of our ſelves we were expoſed. There are *many others* in the

the world, who have this day (perhaps) been surprised by some mischief, or have fallen into some great sin, and the same might have been our condition; and therefore we have reason to be sensible of his favour in exempting us from it; that he hath in any measure afforded us direction and success in our affairs, and not blasted our endeavours; accompanying us in our goings out, and comings in. *Because the Lord hath commanded his loving kindness in the day, therefore in the night shall my song be unto him, and my prayer unto the God of my life.* Psal 41.8.

Next to these, we may recite those temporal favours which do more particularly concern us,

either in our { Souls. Bodies. Friends. Names. Estates.

1. Our *Souls*, in respect of our *Understandings, Memories, Consciences, Affections.* That we were not made Idiots or blockish; we might have been possessed with stupidity and forgetfulness, *with madness, and astonishment of heart*; with wild, and raving passions: And therefore we have reason to be sensible of that great favour we enjoy, in respect of the clearness of our understandings, strength of our memories, peace in our consciences, moderateness in our affections, *&c.* Deut. 28. 28.

2. Our *Bodies*, in regard of Health, Senses, Limbs. That he doth *not send upon us sore sicknesses, and of a long continuance*, and make us prisoners to the bed of languishing. That he does not *chasten us with strong pain upon our beds, so that our life should abhor bread, and our soul dainty meat.* That we are Deut. 28. 59. Job 33.19, 20.

not tormented with grievous aches, with *lothsome* diseases and sores; that we have the free use of our senses; not blind, or deaf, or dumb, *&c.* that we are sound and perfect in our *limbs*, not maimed, or deformed, as many *others* are, whereby their *condition* is made very *uncomfortable*, in comparison of ours.

3. Our *Friends*: that God hath inclined the hearts of others to shew us any favour; that we do enjoy the *acquaintance* of such, in whose society and converse, we may relieve & refresh our selves amidst the many perplexities that we shall meet with; 'tis the case of many others to be left in a *forlorn*, and *friendless* condition, with *Ishmael*, to have every mans hand against them; and therefore we have great reason to bless *God* for raising us up friends and benefactors, and continuing them to us.

4. Our *Names*: that he hath bestowed upon us any reputation in the hearts and reports of others; and not given us over to such scandalous sins as would have made us a proverb and reproach; that we are not *Cains*, to kill our brethren; nor *Ammons* to commit incest; nor *Absoloms*, to attempt the ruine of our Parents; nor *Judass*, to *murder our selves*. The seeds and principles of all these *abominations* being in our natures, it must needs be acknowledged for a great mercy to be with-held from them. That he hath in any measure restrained the malicious tongues of others from aspersing of us.

5. Our *Estates*: and therein for plenty, liberty, quietness, sutableness: God might have placed us in some needy, slavish, unquiet condition, in some Calling disproportionable to our inclinations and gifts; & therefore we have reason to acknowledge his mercy, in bestowing upon us competency of

means,

means, freedom, & seemlineſs of condition, wherein we are not forced to flatter or borrow, fitneſs of calling, *&c.* That we have opportunity *to ſerve the Lord our God with joyfulneſs, and with gladneſs of heart, in the abundance of all things.* Whereas, 'tis the caſe of many others, that they are forced *to ſerve their enemies in hunger, and in thirſt, and in nakedneſs, and in want of all things.* There may be ſome poor *Chriſtians*, perhaps, at this time under cruel *reſtraint* and impriſonment; others it may be wallowing in their blood, by reaſon of bitter and fierce perſecutions for their bearing *witneſs* unto the *truth of Jeſus.* Other precious Saints, *of whom the world is not worthy*, may be now under great neceſſities, *wandring up and down in deſerts and mountains, being deſtitute, afflicted, tormented*; having not a place whereon to reſt their heads. Whereas, 'tis our *happineſs*, that we are ſupplied with all things convenient for us, *having bread to eat, and cloaths to put on*, and many other particular favours, which are renewed to us every moment. The very continuance and commonneſs of which doth take away their *obſervation*. And as we are thus to remember private mercies, ſo likewiſe ſhould we take notice of thoſe *temporal* favours which concern the *publick*, the peace, plenty, ſtrength, ſafety of the Nation wherein we live. For that every one may *ſit under his own vine and fig-tree, there being none to make us afraid.* *That he hath not delivered us to trouble, and aſtoniſhment, and to hiſſing.* *That whereas his anger and his fury hath been poured out upon other places, upon man, and upon beaſt; upon the beaſt of the field, and upon the fruit of the ground; yet the overflowing ſcourge hath not come upon us.* *He might make us a reproach, and a*

Deu. 28. 48.
Eph 5. 21.
Heb. 11. 37, 38.
Gen. 1. 20.
Mic. 4. 4.
2 Chron. 29. 8.
Jer. 7. 20.
Iſa. 28. 15.

cannot, and an astonishment unto the Nations that are
Ezek. 5. 15. *round about us. Executing upon us judgment in anger,*
and in fury, and in furious rebukes. He might infa-
Isa. 19. 13, 14. tuate our Governours, *and mingle a perverse spirit*
in the midst of them. This is the condition of other
places, and we have reason to praise him, if it
be not so with us.

In a more special manner, we ought to take notice of our freedom, or deliverance from *those sore*
Ez. 14. 21. *Judgments, the Sword, the Famine, and the Pestilence.*
Psal. 144. 10, 14. 1. For our *Peace*: for *delivering us from the hurtful sword, that there is no breaking in, nor going out, nor*
any complaining in our streets; whereas he might
Deut. 32. 42. *whet his glittering sword, and make his hand take hold*
of Judgment, till his arrows be drunk with blood, and
Psal. 147. 14. *his sword to devour flesh*: Yet he hath *made peace in*
our borders, so that *violence is not heard in our land,*
nor wasting or destruction within our borders. Where-
Isa. 60. 18. as other Countries are made desolate, so that *their*
Judg. 5. 6, 7 *high-ways are untrodden, and the travellers walk*
through by-ways, and the inhabitants of the villages
cease. Yet he hath been pleased to make us like
Ez. 36. 35. *the Garden of Eden, our Cities being fenced and in-*
Jer. 16. 5. *habited*; and hath not *taken away our peace from*
us, his loving kindness and mercies.

2. For our *Plenty*: That he hath (according to
Eze. 36. 29. his promise) *called for the corn and wine, and increased it, and laid no famine upon us, multiplying the*
fruit of the trees, and the increase of the field, that we
do not receive the reproach of the famine amongst the
Psal. 65. 11. *Heathen.* For *crowning the year with goodness, and*
making his paths to drop fatness.

1. For bestowing upon us the *former and the latter*
Hos. 2. 23. Jer. 15. 24. *rain moderately, and in his season*; that he *does not*

per-

perſecute us with his tempeſts, and make us afraid with his ſtorms; nor ſweep us away with a general Deluge, as he did the old World. Pſal. 83. 15.

2. *For viſiting the earth, and watering it, and greatly enriching it with the river of God, providing for the corn, ſetling the furrows thereof, and making it ſoft with ſhowers, and bleſſing the ſpringing thereof*; ſo that *the paſtures are cloathed with flocks, and the valleys are covered over with corn*; for that he hath *ſent us a plentiful rain, whereby he hath confirmed and refreſhed his inheritance when it was weary.* Pſal. 65. 9. Pſal. 68. 9.

3. For *healthful ſeaſons*; that he hath delivered us from *the noiſome Peſtilence*, that walketh in darkneſs, and from *the deſtruction that walketh at noon-day*, ſo that *no evil doth befal us, nor any plague come nigh our dwellings*, but hath *ſatisfied us with long life, and ſhewed us his ſalvation. That he hath not made the land to ſpue out her inhabitants.* Pſal. 91. 3. Verſe 10. Verſe 16. Lev. 18. 25.

CHAP. XXVIII.

Of the kinds of ſpiritual Mercies to be enumerated.

THeſe *Temporal* favours which we ought thus to *enumerate*, though they are very excellent in themſelves, and far beyond our deſerts, yet are common with us to *hypocrites*, and ſuch as ſhall hereafter be damned; and therefore 'tis requiſite that we ſhould after a more eſpecial manner magnifie his glorious Name for thoſe *ſpiritual* mercies that concern our eternity. Chiefly for the Lord Jeſus Chriſt, *the author and finiſher of our faith*, the fountain of all the other *mercies* which we enjoy; for his Birth, Incarnation, Sufferings, Death, Reſurrection,

Ascension, Intercession, with all those unspeakable benefits that we receive by them; for *blessing us*
Eph. 1. 3. *with all spiritual blessings in heavenly places in Christ.*

More particularly, for those remarkable effects of his love and merits in our

Eph. 1. 5. 1. *Election:* For that God hath *predestinated us unto the adoption of Children by Jesus Christ, to himself, according to the good pleasure of his will, to the praise and glory of his grace, whereby he hath made us*
2 Th. 2. 13. *accepted in the beloved*; and hath *from the beginning chosen us to salvation through sanctification of the spirit, and belief of the truth.* He might have designed us for vessels of wrath, as he did the fallen Angels, and then we had been eternally undone, without all possible remedy. There was nothing to move him in us, when we lay altogether in the general heap of mankind. It was his own free grace and bounty that made him to take delight in us, to chuse us from the rest, and to sever us from those many thousands in the world, who shall perish everlastingly.

2. *Redemption:* For that incomprehensible miracle of his wisdom and mercy, in the *contrivance* of our *redemption* by the death of Christ; for he hath redeemed us *by the precious blood of his dear Son, who*
Eph. 1. 7. *is the Image of the invisible God, the first-born of ev-*
Col. 1. 13, *ry creature; who gave himself a ransome for all.*
14.

1 Tim 2. 6. 3. *Vocation:* That he hath *called us by the Gospel,*
2 Th. 2. 14. *to the obtaining of the glory of the Lord Jesus Christ;*
2 Tim. 1. 9. And that with an *holy calling, not according to our own works but according to his own purpose and grace which was given us in Christ Jesus before the world began.*

4. *Justification:* For pardoning our sins, the least

of

of which would have been enough to have undone us to all eternity; for that he hath *forgiven our trespasses, blotting out the hand-writing of Ordinances, that was against us, which was contrary to us, and took it out of the way, nailing it to the Cross*; for the *remission of our sins through the blood of Christ, according to the riches of his grace, wherein he hath abounded towards us in all wisdom and prudence.* Col. 2. 13, 14. Eph. 1. 7, 8.

5. *Sanctification:* For renewing upon our souls in any measure the blessed Image of the Lord Jesus Christ, the least glimpse whereof is infinitely more worth than the whole world: For that he hath changed our vile natures, and made us partakers of the divine nature: Of *strangers* and *foreigners*, raising us up to *befellow-Citizens with the Saints, and of the houshold of God.* Making us *meet to be partakers of the inheritance of the Saints in light*; *in delivering us from the power of darkness, and translating us into the Kingdom of his dear Son.* Eph 2. 19. Col. 1. 12, 13.

And because our Sanctification is considerable, both according to the { Parts / Means } of it, therefore it may be further amplified by each of these.

1. For the *Parts* of it, both in respect of our Judgments, Affections, Conversations.

1. For our *Judgments*, that he hath not given us over to blindness of mind, a reprobate sense, to wild and desperate errors, by which we see so many others deluded, but hath in some measure revealed unto us those mysteries of godliness which are hid from many wise and great ones of the world. And hath, *according to his divine power given us all things pertaining to life and goodness, through the knowledge of him that hath called us to glory and vertue.* 2 Pet. 1. 3.

2. For

4. For our *Affections*: That he hath not given us over to hardness of heart, slightness of spirit; that he hath in any measure weaned our souls from looking after solid contentment in the creatures, and raised them up to any love of holiness, any desire of a nearer communion with himself.

3. For our *Conversations*: That he hath in any
2 Cor. 4. 2. measure enabled us to do him service, *to renounce the hidden things of dishonesty*; to walk in some de-
Eph. 5. 11. gree *as becomes children of light. Having no fellowship with the unfruitful works of darkness*; not *allowing* our selves in any course which we know to be *unlawful*.

The *Means* of our Sanctification, are principally these five:

1. His *Spirit*, To convince, direct, assist, comfort us, to prevent and follow us with his grace, to support us in afflictions, to strengthen us in temptations, to quicken us to duty, and to seal us up unto the day of Redemption.

Heb. 4. 12. 2. His *Word*. So powerful in *discerning the*
2 Tim. 3. *thoughts and intents of the heart*, able to make us
16. wise unto salvation; being *profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works*; for his holy and righteous *Law*; for the many gracious invitations and promises in his *Gospel*.

3. The *Sacraments*: That he hath not left us as strangers, *without* the *Covenant of promise*, but hath ordained visible signs and seals to represent that to our *senses* which we ought to apprehend by our faith.

4. The *Sabbaths* and publick Ordinances: that we have liberty to behold the face of God in his Sanctuary, and to inquire in his Temple; that amidst some

some outward troubles *the bread of adversity, and the water of affliction, yet our Teachers are not removed into corners, but our eyes may see them.* That *vision does not fail* in our days, that we are not punished with a *famine of the word*; that *the Sun does not go down upon our Prophets.* Isa. 30. 20. 1 Sam. 3. 1. Am. 8. 11. Mic. 3. 6.

5. The *Communion of Saints*: For the benefit that we enjoy by their examples, counsels, experience. For all those that have been instruments of our good by their Prayers, Writing, Preaching, *&c.*

6. For *hopes of Glory*: For *giving unto us exceeding great, and precious promises; that by these we might be partakers of the Divine nature.* Having according to his *abundant mercy begotten us again unto a lively hope of an inheritance, incorruptible, undefiled, and that fadeth not away, reserved in heaven for us.* For lifting up the light of his countenance upon us, which is better than life it self: for any comfortable Evidences of our own Salvation. 2 Pet. 1. 4. 1 Pet. 1. 3, 4.

CHAP. XXIX.

Of occasional Thanksgiving, either for inward or outward Mercies.

BEsides these several heads of Thanksgiving, by which we should be directed in our *ordinary* and usual course, there are others likewise not to be neglected, which are extraordinary and *occasional*, according to our particular wants and exigences may be.

In the *General*, we are as be thankful for the success of our prayers, whenever *God* doth vouchsafe to grant and hear our requests, either in the behalf of our souls, or others; that instead of rejecting

rejecting of our services, and casting them back as dung into our faces (which we might justly expect) He does vouchsafe to accept of them, and to return them with a blessing; more particularly, upon any

special { Preservation / Recovery / Deliverance } either of the { Soul. / Body.

1. In case of *inward* fears, desertions, temptations.

Ps. 94. 19. For that *in the multitude of our sorrows, his comforts*
Ps. 51. 12. *have refreshed our souls.* For that he hath *restored unto us the joy of his salvation, and established us with*
Ps. 18. 16. *his free spirit.* Delivering us from *those deep waters*, that were ready to overwhelm our souls; for bring-
Psal. 40. 2. ing us out of *an horrible pit, out of the miry clay*, and
Ps. 107. 14. setting our feet upon a rock, freeing us *from darkness and the shadow of death, and breaking our bonds*
Rev. 3. 10. *in sunder; for keeping us in the hour of temptation.*

2. In the case of *outward* exigencies and troubles,

Gen. 28. 15. for delivering us in *journeys*, that he hath *been with us, and kept us in our places whither we did go, and brought us again in safety*; whereas many *others* have been overtaken with desperate mischiefs. For defending us in common dangers, oppressions; for hedging us about with his favour and protection,

Ps. 102. 24. that he hath *not called us away in the midst of our*
Ps. 66. 9. *days, but hath holden our souls in life, and not suffered*
Deut. 33. 27. *our feet to slip*; for being our refuge in distress and
1 Sam. 25. 29. *putting his everlasting arms under us*; for *binding up our soul in the bundle of life*; for *hiding us in the*
Ps. 27. 5. *time of trouble in his pavilion, in the secret of his Ta-*
Isa. 25. 4. *bernacle*, under the shadow of his wings: for being *a strength to the poor, and to the needy in their distress; a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is a storm against*

the

the wall; for *breaking the bands of the yoke, and the rod of the oppreſſors, and delivering us out of the hands of them that ſerved themſelves of us*; for the *comforts that we have had in all our tribulations.* Ezek. 34. 27. 2 Cor. 1. 4.

For delivering us from ſore pains, and deſperate ſickneſſes of body, when we had reaſon to think, and ſay, That we ſhould *go down to the gates of the grave, and be deprived of the reſidue of our years, & not ſee the Lord in the land of the living; nor ſee man any more, with the inhabitants of the world; but our age is removed from us as a ſhepherds tent, and we ſhall be cut off with pining ſickneſs, from day even to night will be make an end of us*; yet then did he, *in love to our ſouls, deliver us from the pit of corruption*; therefore *will we ſing ſongs unto him all the days of our life.* Iſa. 38. 10, 11. Verſe 17. Verſe 20.

I will extol thee, O Lord, for thou haſt lifted me up; thou haſt brought up my ſoul from the grave, and haſt kept me alive, that I ſhould not go down to the pit. Thou haſt turned my mourning into dancing; thou haſt put off my ſackcloth, and girded me with gladneſs; To the end, that my glory may ſing praiſe unto thee, and not be ſilent; O Lord, my God, I will give thanks unto thee for ever. Iſa. 30. 1, 3. Ver. 11, 12.

I love the Lord, becauſe he hath heard my voice, and my ſupplications, becauſe he hath inclined his ear unto me, therefore will I call upon him as long as I live: He hath delivered my ſoul from death, mine eyes from tears, and my feet from falling. What ſhall I render unto the Lord for all his benefits towards me? I will take the cup of ſalvation, and will call upon the Name of the Lord. I will offer unto thee the ſacrifice of thanksgiving, I will pay my vows unto the Lord, now in the preſence of all his people, in the courts of the Lords houſe, in the midſt of thee, O Jeruſalem. Pſal. 116, 1, 2. Verſe 8. Ver. 12, 13. Verſe 17, 18, 19.

I cal-

Ps. 118 5. Verse 18. Verse 21. *I called upon the Lord in distress, the Lord answered me, and set me in a large place. He hath chastned me sore, but he hath not given me over to death. I will praise thee, for thou hast heard me, and art become my salvation.*

Ps. 103. 2. Verse 4. *Bless the Lord, O my soul, and forget not all his benefits, who redeemeth thy life from destruction, and crowneth thee with loving-kindness and mercy.*

CHAP. XXX.

Of the Amplification of Mercies. The Conclusion.

BEsides the *Enumeration* of Mercies, we may likewise find abundance of matter for the *Amplification* or heightning of them, which may be either in { General. / Particular.

1. In the *General*, by their { Multitude. / Greatness. / Continuance.

Ps. 40. 5. 1. From their multitude: *Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts, which are to us-ward, they cannot be reckoned up in order unto thee: If I would declare and speak of them, they are more than can be numbred.*

Psal. 139. 17, 18. *How precious are thy thoughts unto me, O God, how great is the sum of them? If I should count them, they are more in number than the sand.*

2. From the greatness of those Mercies we receive, which may appear by consideration of the { Giver. / Receiver.

1. The *Giver*, the great God, who is of infinite, incomprehensible power. *The heavens are full of the Majesty*

Majeſty of his glory, of abſolute perfection, and all-ſufficiency in himſelf, and cannot expect any addition from mans love or gratitude. *My goodneſs extendeth not unto thee.* Now the greatneſs of the perſon, doth add a value to the favour; 'tis counted an honour but to kiſs a King's hand. Pſal. 16. 2.

2. The *Receivers*. So vile and deſpicable in compariſon of him, as *creatures*; ſo loathſom and abominable before him, as *ſinners*; *when we were nothing*, he took care of us: And ſince we have been worſe than nothing, *Enemies*, he hath been pleaſed to pay a price for our reconciliation to him. *He is kind to the unthankful, and to the evil*; to thoſe that do *neither ſeek nor ask* after him; and at the beſt, can return nothing to him again, but ſome poor words or thoughts, which bear no commenſuration to the real infinite mercies which we receive from him. *Can a man be profitable unto God? Is it any benefit to the Almighty, that thou art righteous? Or is it gain to him, that thou makeſt thy ways perfect? Lord, what is man, that thou art mindful of him, or the Son of man, that thou viſiteſt him? Behold, I am leſs than the leaſt of thy mercies.* Now the vileneſs and unworthineſs of the receiver, may be another argument to ſet forth the greatneſs of the gift. Rom. 9. 11. Rom 5. 10. Luk. 6. 35. Rom. 10. 20. Job 22. 2, 3. Pſal. 8. 4. Gen. 32. 10.

3. From their *Continuance*. *The mercy of the Lord is from everlaſting to everlaſting upon them that fear him.* He had thoughts of love to us, before ever the world was made; and *his mercy endureth for ever*, till time ſhall be no more. His favour is renewed to us every moment, and that notwithſtanding our continual provocations againſt him. Pſ. 103. 17.

From theſe and the like conſiderations, we ſhould labour to affect our ſouls with wonder and thanks

thanks, to quicken and raise up our hearts in offering up unto God the sacrifice of praise, that we may come before his Throne with *Hallelujahs*, loud voices of joy and thankfulness.

2. The particular Amplification of Mercies from their *Circumstances, Degrees, Contraries*, hath been touched upon already, in the Enumeration of their several *kinds* and acts of favour, to which the arguments of this kind may be properly annexed.

The *Conclusion* should consist of some brief affectionate Doxologies, which may both express and excite our love and confidence; such are those Scripture-Expressions.

Psal. 71. 15. *My mouth shall shew forth thy righteousness and salvation all the day long; for I know no end thereof.*

Psal. 72. 18. *Blessed be the Lord God of Israel, who only doth wondrous things, and blessed be his glorious Name for ever; and let the whole earth be filled with his glory. Amen, Amen.*

Psal. 103. 2. *While I live will I praise the Lord; I will sing praise unto my God, while I have any being.*

Psal. 145. 1, 2. *I will extol thee, O God, my King, and I will bless thy Name for ever and ever. Every day will I bless thee, and praise thy Name for ever and ever.*

Eph. 3. 20, 21. *Now unto him that is able to do exceeding abundantly above all that we can ask or think, according to the power that worketh in us, unto him be glory in the Church of Christ Jesus, throughout all ages, world without end. Amen.*

Rev. 5. 13. Rev. 7. 12. Rev. 15. 1. *Blessing, and honour, and glory, and power, and salvation, and thanksgiving be unto the Lord our God for ever and ever.*

FINIS.

Eccleſiaſtes:

OR, A

DISCOURSE

Concerning the Gift of

PREACHING,

As it falls under the

RULES of ART.

By *JOHN WILKINS*, D. D.
late Lord Biſhop of *CHESTER.*

The Seventh Edition, Corrected and much Enlarged.

LONDON:
Printed for *J. Lawrence*, at the *Angel* in the *Poultrey*; And *A.* and *J. Churchill*, at the *Black Swan* in *Pater-Noſter-Row.* 1693.

Ecclesiastes

OR

THE DISCOURSES

OF

PREACHING

TO THE

Most Reverend Father in God,

JOHN,

Lord Arch-Bishop of

CANTERBURY.

My Lord,

YOUR Grace having put this Useful Book into my Hands to review, I found that besides the Faults of the Press, which needed Correction, there might be a considerable Improvement made of it, since after the current of so many Years from the first Publication of it, this part of Learning had much increased. Upon which I thought I could not do Right to Your Lordship, the Right

Reverend Author, and the Design, without Advising with others of greater Ability and Judgment in this way than my self.

It was by such Helps, but chiefly by the Assistance of Dr. *Moor*, now Lord Bishop of *Norwich*, that the Work has been thus far advanced, by a multitude of Authors of celebrated Note in their several ways. Which I hope may be of good use to those, for whose Service this Book was at first compoled. And if I have in any measure attained that end, I doubt not of Your Lordship's Acceptance of the Endeavours of,

My Lord,

Your Graces Most Obedient

Servant,

JOHN WILLIAMS.

TO THE READER.

THis *Discourse was first drawn up for my own private use, as a Summary of such preparatory Rules and Directions, as I was willing to be guided by, in my entrance upon the Ministerial Employment. Since which, it hath been several times published with good Acceptance. But being now out of Print, and the Stationer desirous to venture upon another Impression, I was not willing to let it pass without a* Review, *for the* correcting *of some Corruptions and Mistakes in the former Edition, and for the making of some* Additions *and Enlargements, chiefly as to those parts of it which concern*

I. *The Rules of* Method.

II. *The Account of* Authors.

III. *The* Scheme *of the whole Body of* Divinity.

I. *The former Rules of* Method, *are here made more distinct and more copious, by the addition of several other Heads for Amplification, both in* Doctrinal *and* Practical *subjects.*

II. *There is here some addition to the several kinds of* Authors: *Some of those who are esteemed most judicious, and most useful, being noted by an Asterisk prefixed before their Names; excepting such Authors as are now living, concerning whom I do not take upon me to make any judgment.*

The Commentators upon the Scriptures, are by some mark or note distinguished, according to

1. *Their several Ages and Professions; whether* Fathers *of the Church, or other* Ancients: Rabbies, Papists, Luthe-

Lutherans, Calvinists, Socinians; *or such as are of the* Church of England.

Amongst the Fathers *and* Ancients, *I reckon such Expositors as lived before the Year* 1500.-- *to whose Names there is annexed the Year of our Lord, wherein they lived or flourished.*

Those others who are either

Rabbies	*have annexed to their Names the Letters*	R
Papists		P
Lutherans		L
Calvinists		C
Socinians		S
English		E

2. *The nature of their Works or Comments, whether more*

Brief; *by way of*
- Annotation } *marked* { *Annot.*
- Analysis } *marked* { *Anal.*

Large; *by way of*
- Question } *marked* { *Qu.*
- Com. pla. *or* Serm. } *marked* { *Conc.*

III. *The*

III. *The Scheme of the whole Body of* Divinity *towards the latter end of this Treatise, is here ordered in a distinct way from what hath been formerly done by others; By separating those things which belong to* Natural Religion, *from those that are* Instituted, *and depend upon* Revelation; *which I conceive may be of very great use, both for clearing up the true nature of things, and the proper way of* Probation *belonging to them.*

If each of those Heads in Divinity, enumerated in this Scheme, or at least the chief of them whether Doctrinal *or* Practical, *were distinctly treated of in one plain Method, with that strength and perspicuity as the natures of things would bear; this might in many respects be of singular use, both for Teachers and Learners.*

Particularly, it would be a means to furnish a man with the most proper mat-

ter

ter upon any ſubject; for want of which ſome men are fain to divert *their Hearers with little tricks about Words or Phraſes, or to* amuſe *them by pretending to diſcover ſome deep Myſtery in every Metaphor or Allegory of Scripture; which are ſuch pitiful ſhifts, as men who underſtand the true reaſon of things, ought to be aſhamed of.*

The great End of Preaching, being either to inform *or* perſwade; *This may be moſt effectually done by ſuch rational ways of* Explication *and* Confirmation, *as are moſt fit and proper to ſatisfie mens Judgments and Conſciences. And this will in all times be accounted good ſenſe, as being ſuitable to the Reaſon of Mankind; whereas all other ways are, at the beſt, but particular faſhions, which though at one time they may obtain, yet will preſently waniſh, and grow into diſeſteem.*

The

The making of such particular Tracts upon these several Subjects, would be too great a Task for any one man. But if several judicious persons would undertake their shares of it, and endeavour to perform it with all possible plainness, and brevity, and strength, it would be of very great advantage.

The Sermons of the Ancient Fathers, are generally upon particular Subjects; and so are the Homilies of our Church. In the opposite Pages to this Scheme, there is an Account of the several Authors who treat upon those particular Subjects.

The Latin *and* Greek *Tracts of the Ancient Fathers, and other eminent Writers, are already thus reduced under several Heads, in* Bolduanus, Draudius, Molanus, *&c. by whose direction it is easie to find the chief Authors or Discourses in those Languages, upon any particular Subject.*

The

The like is here endeavoured for our English *Treatiſes; which for their clearneſs and fulneſs in matters of Practical Divinity, are generally eſteemed to be of ſpecial uſe and eminency.*

And beſides the mention of particular Tracts, I have likewiſe reduced ſome of thoſe practical Books, which are now of general reputation, and in moſt common uſe, under theſe Heads.

This may ſerve (for them who are not better provided) as a Common-place Book for References; to which it will be proper to reduce the Books in their own Libraries, according to the matters contained in them.

CON-

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Advertisement TO THE READER.

WHatever Alterations or Additions have been made to this Book, are encloſed in Crotchets. [ ]

Where the Alterations or Additions are continued throughout, one Crotchet begins and another ends, as it is in the Account of the Fathers throughout, from *p.* 143. to *p.* 149. and often in the Commentators, as it is *p.* 68. *Col.* 2. to *Col.* 2. of *p.* 69, *&c.*

From

From hence the Reader will know what Additions of *Authors* are made in this Edition, which amount to above a Thouſand; and where to place the Faults that may be found in it, that the Right Reverend *Author's* Memory may not ſuffer by the Miſtakes of others.

ECCLE-

ECCLESIASTES:

Or, the Gift of

PREACHING.

SECT. I.

The Introduction.

IT is the end of all *Sciences* and *Arts*, to direct men by certain Rules unto the most compendious way, in their *knowledge* and *practise*; those things of which in our selves we have only some imperfect confused notions, being herein fully and clearly represented to our view, from the discoveries that other men have made after much study and long experience. And there is nothing of greater consequence for the advancement of Learning, then to find out those

particular advantages which there are for the ſhorteſt way of knowing and teaching things in every Profeſſion.

Now amongſt all other callings, this of *Preaching* being in many reſpects one of the moſt weighty and ſolemn, ſhould therefore have its Rules and Canons, whereby we may be directed the eaſieſt and readieſt way for the practiſe of it.

Beſides all thoſe Academical Preparations by the ſtudy of Languages, Sciences, Divinity, with which men ſhould be qualified and prediſpoſed for this Calling; I ſay, beſides all theſe, There is a particular *Art of Preaching*, to which, if Miniſters did more ſeriouſly apply themſelves, it would extreamly facilitate that ſervice, making it more eaſie to them, and more profitable to their Hearers.

There are two Abilities requiſite in every one that will teach and inſtruct another, { Σύνεσις. / Ἑρμηνεία.

A right *underſtanding* of ſound doctrine, and an ability to propound, confirm, and apply it unto the *edification of others*. And the firſt may be without the other: as a man may be a good *Lawyer*, and yet not a good *Pleader*; ſo he may be a good *Divine*, and yet not a good *Preacher*.

Lu. 21. 15. Σοφία, Στόμα.

One chief reaſon why divers men, otherwiſe of eminent parts, are herein ſo ſlow and unskilful; is, becauſe they have not been verſed in this ſtudy, and are therefore unacquainted with thoſe proper Rules and Directions by which they ſhould be guided in the attaining and exerciſe of this *Gift*.

It hath been the uſual courſe at the Univerſity, to venture upon this Calling in an abrupt over-haſty manner: When Scholars have paſſed over their Philoſophical Studies, and made ſome little entrance upon Divinity, they preſently think themſelves fit for the Pulpit, without any farther enquiry; as if the *Gift of Preaching* and ſacred Oratory, were not a diſtinct Art of it ſelf. This would be counted a very prepoſterous courſe in other matters, if a man ſhould preſume of being an Orator, becauſe he was a Logician; or to practiſe Phyſick, becauſe he had learnt Phyloſophy: And certainly, the pre-eminence of this Profeſſion above others, muſt needs extreamly aggravate ſuch neglect, and make it ſo much the more miſchievous, by how much the Calling is more ſolemn.

Now there are ſeveral Treatiſes of many learned men, both Proteſtants and others, who have written particularly and largely upon this very ſubject concerning the *Art of Preaching*; wherein they have laid down ſuch various Helps and Rules, as they from their own practiſe and long experience have found moſt uſeful. Among whom, theſe are ſome of the moſt eminent and common.

Hen. Alſted, *Theologia Prophetica.*
Frid. Balduini, *Inſtitutio Miniſtrorum.*
Rich. Barnard, The faithful Shepherd.
Bowls, *De Paſtore.*
Joh. Clark, *Oratoriæ ſacræ συναγραφία.*
Lamb. Danæi, *Methodus S. Scripturæ in concionibus tractandæ.*

Hen. Dieſt. *De ratione ſtudii Theologici.*
Deſ. Eraſmi *Eccleſiaſtes.*
Nichol. Hemingius *De Paſtore.*
Barth. Keckermanus *de Rhetorica Eccleſiaſtica.*
Geor. Lætus *De ratione concionandi ad Method. Anglican.*
Will. Perkins, Concerning the Art of Prophecy.
Caſp. Streſonis *Technologia Theologica.*
De methodo concionandi, Anonym. ſaid to be Biſhop *Chappells.*
Jo. Segobienſis *De prædicatione Evangelica.*
Abra. Sculteti *Axiomata concionandi.*
Guil. Zepperus *De Arte* { *audiendi* / *habendi* } *Conciones.*

Beſides theſe; there are above forty other Authors who have writ particularly upon this ſubject, recited by *Draudius* in his *Bibliotheca claſſica*, under the head of *Concionatorum inſtructio*, p. 132. To which may be added thoſe many other diſcourſes wherein theſe things have been largely handled on the by, though not chiefly intended. In all which, many learned men have laid down various Rules, which to them, according to their ſeveral *Genius*'s and Obſervations, ſeemed moſt uſeful.

J. Molanus in *Bibliotheca materiarum*, under the head of *concionandi munus.*

And we muſt not doubt, but that in this, as well as in all other Profeſſions, every days experience may yield ſome farther advantage, by diſcovering yet more facil compendious directions to furniſh a man for this Calling. And that is the Enquiry which is aimed at and attempted in this following Diſcourſe.

This

This ſervice of Preaching may be conſidered under a double notion; as a { Duty. / Gift.

It is here inſiſted upon only in the ſecond ſenſe, and may be thus deſcribed:

'Tis ſuch an expertneſs and facility in the *right handling and dividing the word of Truth, as may approve us to be Workmen that need not to be aſhamed.*

It doth require both { Spiritual / Artificial } abilities.

1. Such *ſpiritual* Abilities as muſt be infuſed from above, whereby our judgment and affections ſhall be made experimentally acquainted with all thoſe ſacred Truths that we are to deliver unto others. The only way for the attaining of theſe, is by prayer, an humble heart, and a holy life. Jam. 1. 5. Pſal. 25. 9. Joh. 7. 17.

2. Such *artificial* Abilities as are to be acquired by our own induſtry. And theſe are either more *general*, as skill in all thoſe Arts and Languages which are required as prediſpoſitions; or more *particular* and immediate, for the Art of *Preaching*, or making Sermons, to which the chief helps are theſe three:

{ *Method.* / *Matter.* / *Expreſſion.* }

Each of theſe do contribute mutual aſſiſtance unto one another. A good *method* will direct to proper *matter*; and fitting matter will enable for good *expreſſion.*

SECT. II.

Concerning Method.

BY *Method* I underſtand an Art of contriving our diſcourſes in ſuch regular frame, wherein every part may have its due place and dependence; which will be a great advantage, both to {Our Selves. Our Hearers.

1. To *our Selves*, and that both for *Invention* and *Memory*. A man may more eaſily *find out* things, when inſtead of ſeeking for them at random, he can have direct recourſe unto all thoſe places and heads from whence they may be moſt naturally collected; and more eaſily *retain them*, when they are linked together, and not ſcattered: Method being as a chain, in which if a man ſhould let ſlip any one part, he may eaſily recover it again, by that relation and dependance which it hath with the whole.

2. And ſo for benefit of the *Hearers* likewiſe, who may underſtand and retain a Sermon with greater eaſe and profit, when they are before-hand acquainted with the general heads of matter that are diſcourſed of. 'Tis but a bad Rule in *Alſted*, at leaſt for vulgar Auditories, when he adviſes to conceal, and alter the method, for variety ſake; *Crypſis diſpoſitionis tollit faſtidium auditoris.* This may be true of itching curious Hearers, but not of ſuch as regard their own profit and Edification.

Theol. Prophet. Par. 1. c. 10.

An

An immethodical diſcourſe (though the materials of it may be precious) is but as a *heap*, full of confuſion and deformity; the other as a *Fabrick* or building, much more excellent, both for *beauty* and *uſe*.

There might be divers kinds of Methods preſcribed, according as mens own *fancies*, and the variety of *ſubjects* and *occaſions* ſhall require. But that which our graveſt Divines by long experience have found moſt uſeful for ordinary and populous Aſſemblies, is this of *Doctrine* and *Uſe*.

This in the *nature* of it, is very eaſie, and therefore moſt *natural*, being generally applicable unto any ſubject. In the true *latitude* of it, 'tis as full and *comprehenſive* as any other, taking in all ſuch notions as are any way uſeful and proper. In the *branches* and gradations of it, 'tis very *Logical*, putting *homogeneous* things together; handling generals firſt, and particulars after.

The principal ſcope of a Divine Orator ſhould be to { Teach clearly. / Convince ſtrongly. / Perſwade powerfully. }

Suitable to theſe, the chief parts of a Sermon are theſe three; { *Explication.* / *Confirmation.* / *Application.* }

Each of theſe may be farther ſubdivided, and branched out according to this following *Analyſis*.

1. *EXPLICATION* is either of the

- *Text*; by
  - *Unfolding difficulties in the ſenſe* for which we are to conſider,
    - The *Phraſe it ſelf*, according to the
      - Original, and various Readings.
      - *Authentick* Tranſlations.
    - The *Circumſtances* of the Text and Context, in reſpect of
      - Perſons concerned in it,
        - Who.
        - To whom or of whom.
      - Occaſion of it
      - Time, Place — wherein it was written.
      - Scope or End of it.
    - The *Analogy of Faith.*
    - Other *Parallel* or like *Scriptures.*
  - *Dividing* of the Text in order to the better diſtinguiſhing of the chief parts of which it conſiſts.
- *Doctrines* deduced from it, by
  - *Clearing their inference*, if there be occaſion for it,
  - *Stating* the true *ſence* and meaning of the Subject to be inſiſted upon. The method of which will be various, according to the different natures of the Subject, whether *Doctrinal*,

- *Doctrinal*, namely some proposition concerning the *Truth* of any thing that we are to know, or believe, which is to be explicated by
  - Distinguishing the chief terms of it, according to their various Acceptions, substituting a *more usual* word, for one that is *less usual*; one that is *proper*, for one that is *figurative*.
  - Shewing in several conclusions, in what sense, and with what limitations each word is to be understood.
- *Practical*, concerning some *virtue* or *duty* to be done, or *sin* to be avoided. In the unfolding of which, the matters to be enquired after, are the
  - *Quid nominis*, as to the
    - Various *æquivocal senses*, wherein the word is used.
    - *Synonimous Terms*, or such other words as are commonly used to express the same thing.
  - *Quid rei*, as to the
    - *Causes* and *Properties*.
    - *Kinds* and *Parts*.
    - *Opposites* and *Affinities*.

2. CONFIRMATION may be managed in

- *Doctrinal* points, either by
  - *Positive proofs*, whether
    - *Testimony*,
      - *Divine*, from Scripture.
        - *Direct*, Affirmation or Negation.
        - *Evident*, consequence.
      - *Humane*, for such matters as are
        - *Moral*, and suitable to natural reason, by the consent of the most or the wisest of the Heathen.
        - *Instituted*, or points of Faith, by Councils, Fathers, Confessions of Churches or such particular Writers whose names have obtain'd to be of authority
    - *Reason*, from some of the nine Topicks, *Cause. Effect. Subject. Adjunct. Dissentan. Comparates. Name. Distribution. Definitions.*
  - *Solution* of such *doubts* and objections as are
    - Obvious.
    - Material.
- *Practical* points, either by

Positive

- *Positive proofs*, whether
  - *Testimony*,
    - *Divine*, from Scripture.
      - Precepts, or prohibitions.
      - Commendations, or Dispraise.
      - Promises and Blessings, or Threats and *Humane*, in Duties. (Judgments.
    - *Moral*, by the consent and practise of the wiser Heathen.
    - *Instituted*; namely, such as we should not have known or been obliged unto, unless they had been revealed and commanded in Scripture, By Councils, Fathers, Confessions, *&c.*
  - *Reasons* proving the
    - *Equity* and fitness of any thing.
    - *Necessity* upon the Account of
      - *Duty*
      - *Interest*, or the advantage accrewing to us by the observance of any duty, with respect to our well being.
        - *Temporal.* Health, Riches, Honour, Pleasure, Peace, Safety,
        - *Spiritual.*
        - *Eternal.*
  - *Experience.*
- *Solution of doubts* and *Cases.*

3. *APPLICATION*

3. *APLICATION* is either,

- *Doctrinal*, for our Information; whether more
  - *General*, in some truths to be acknowledged
    - *Didactical*, for Instruction, by inferring such Corollaries as do naturally flow from the truth we have proved.
    - *Elenctical*, by confuting such Errors as are inconsistent with what we have asserted.
  - *Particular*, as to the discovery of our own estates and conditions, whether we do really believe such a truth, or practise such a duty, to be examined by *Signs* or marks, which are to be derived either from the
    - *Cause* or Original from which a thing must
    - *Effects* or consequences of it. (proceed.
    - *Properties* belonging to it.
- *Practical*, either for

Reproof

- *Reproof*, which may consist of two parts
  - *Dissuasive*, from the Aggravation of any Sin, as
    - to the
      - Nature of it; its unreasonableness, deformity, &c.
      - Threats denounced.
      - Judgments executed upon it.
  - *Directive*, to be amplified by
    - Cautioning against *Impediments* that hinder
    - Setting down the most proper means to promote such an end, whether more *Remote*, *Immediate*
- *Consolation*, either in a state of
  - *Suffering*, by losses, &c.
  - *Doubt* or Desertion. Against which, men are to be supported, by
    - The consideration of the Nature of God,
    - Promises.
    - (our selves, Afflictions.
    - Experience.
    - Removal of Scruples.
- *Exhortation*, to be further enlarged by
  - *Motives* to excite the affections, from those general heads of
    - Benefit, or profit.
    - Hurt, or danger.
  - *Means* to direct the Actions, whether
    - General.
    - Special.

Besides

Besides those more Essential parts recited in this Scheme, which belong to the very nature and *Substance* of a Sermon; there are other less *principal* parts also (not to be neglected) which concern the *external form* of it; such as these,

- *Preface.*
- *Transition.*
- *Conclusion.*

The first thing to be entred upon in this Fabrick of Method, is the Porch or *Preface*, which is not always necessary in every common Structure, but only when some extraordinary occasion does require it, or by reason of some special reference which the Text may have to that particular time and Auditory: And then it should be *clear* and *pertinent*, *short*, as being a thing on the by, and such as may quicken attention unto the following Discourse.

The most general and effectual matter for a Preface, is, (that which was so commonly used by the Prophets of old) To perswade the hearers that it is the *Word of God* which is spoken to them, which concerns their *everlasting happiness*, and *able to save their souls*: That the Ministers do but *stand in Christ stead*: That our *receiving or dispising of them, shall be reckoned as done unto Christ himself*: Which being believed and considered, will be a strong engagement upon the hearers, unto those three qualifications, which are the chief ends of prefacing, namely, to make them

Jam. 1.21. 2 Cor. 5.20 Luke 10.16. 1 Thes. 4.8.

- *Favourable.*
- *Teachable.*
- *Attentive.*

The

The next thing to be done, is the *opening of the Text*, according to its proper ſenſe and meaning; to which purpoſe we may give ſome brief Analytical explication of the Chapter, or at leaſt ſo much of it, as may ſerve to clear the Text, and ſhew the dependance of it on the co-herent words.

All Scriptures are either *manifeſt*, or *cryptical* and obſcure: Matters that are *abſolutely neceſſary* to ſalvation, are expreſt in the firſt of theſe; other truths, whether Hiſtorical, Doctrinal, or Practical, may be ſometimes involved in doubtful difficult expreſſions.

In the unfolding of which, we muſt obſerve, that if the natural and moſt obvious ſignification of the words do manifeſtly diſagree with other perſpicuous Scriptures, then we are to ſeek for ſome other meaning, which muſt always be conſonant with the words, and other circumſtances of the place.

In the finding out of this, we are not ſo much to conſult with our own fancies, for *no prophecy in Scripture is of any private interpretation*; but with the Holy Ghoſt himſelf, who beſt underſtands his own meaning.

As for ſuch Texts as ſeem repugnant to one another, it may be proper to have recourſe unto ſome of thoſe Authors who have purpoſely deſigned the handling of this Subject, ſeveral of which are after reckoned up under the head of *Reconcilers*. 2 Pet. 1. 20. Neh. 8. 8.

All difficult Expreſſions ſhould firſt be examined according to their *original*, and moſt authentick Tranſla-

Translations, which will give much light to the true meaning of them; where sometimes it may be of use to consult the different reading; though it will be needless to mention any various Readings, Translations, or Interpretations of Scripture to a vulgar Auditory, because it is apt to stagger them, and to raise doubts, rather than to confirm and settle them; But we should pitch upon that, which, upon serious consultation, we conceive in our own judgments to be most congruous and pertinent.

The circumstances of the place will help much to illustrate any difficulty of it. The Rabbies have a saying, *Nulla est objectio in Lege quæ non habet solutionem in latere*; that is, There is not any doubt in the Law, but may be resolved by the context.

We must be careful that all our Interpretations be agreeable with the Analogy of faith, and other parallel Scriptures. The consulting of these will be a good mean to preserve us from perverting the Word of God by any dangerous heretical exposition.

Bishop *Reynold's* Self-Denial.

Beware of that vain affectation of finding something new and strange in every text, though never so plain. It will not so much shew our *parts* (which such men aim at) as our *pride* and wantonness of wit.

These new Projectors in Divinity are the fittest matter, out of which to shape, first a *Sceptick*, after that an *Heretick*, and then an *Atheist*.

There are divers Texts that have a double sense { *Historical* and *Literal*. / *Typical* and *Allegorical*.

So

So these places concerning the Brazen Serpent, *Numb.* 21.9. *Joh.* 3.14. *Jonah* in the Whale's belly, *Jonah* 1.17. *Mat.* 12.44. *Abraham's* two wives and sons; *Sarah* and *Isaac*, *Hagar* and *Ishmael*, *Gen.* 21. *Gal.* 4.22. The Law concerning the muzling the Ox that treads out the corn, *Deut.* 25.4. 1 *Cor.* 9. 9. In all which there is some typical Allusion primarily intended.

Allegorical interpretations may Lawfully be used also, when there is no such natural reference, but meerly a fitness by way of similitude to illustrate any doctrine. St. *Paul* gives example for this, 2 *Cor.* 2.13,15. *Eph.* 4.32.

But here we must observe these three qualifications; there must be { *Rarit as*, *Concinnit as*. *Utilit as*.

1. We must use them *sparingly* and soberly.

2. They must be *short* and *pertinent*, not forced and far-fetch'd.

3. They must be *useful*, not for airy and unprofitable notions, being more proper for illustration than for proof.

It will be a great help for the understanding of the Books of Scripture, to know their several times, references, and order.

The five Books of *Moses* are as the first Basis, by which the whole frame of Scripture may be more easily apprehended.

The other *Historical Books* that follow, will explain themselves. The *Psalms* do most of them, in their occasions and historical grounds, refer to the Books of *Samuel*.

The *Prophets* are ordinarily divided into three ranks. 1. Those that prophesied *before the Captivity*, who refer to the History in the books of *Kings* and *Chronicles*, especially the second Book. 2. Those that prophesied *in the Captivity*, concerning whose times there is but little mention in the Historical parts of Canonical Scripture. 3. Those that prophesied *after the Captivity*, unto whom the History of *Ezra* and *Nehemiah* hath some reference.

And so in the New Testament, the *Epistles* do many of them refer unto the story of the *Acts of the Apostles*.

As for the ranking and succession of the Books in Scripture, they were not write in the same order as they are placed, but they are set down rather according to their *bulk* and largness, than their true order.

In the year before Christ.

1. Those that were before the Captivity, are to be reckoned according to this succession.

920. *Obadiah*, *Jonah* } in the reign of { *Ahab*, 1 *King.* 18. 23. / *Jeroboam*, 2 *King.* 14. 25.

840. *Amos*, *Isaiah*, *Hoseah*, *Micah*, *Nahum* } in the days of { *Uzziah*. / *Jotham*. / *Ahaz*. / *Hezekiah*.

700. 680. *Joel*, *Habakkuk* } about the time of { *Manasseh*. / *Josiah*. / *Jehoiakim*.

610. *Zephaniah*, *Jeremiah*

2. In

2 In the Captivity there prophesied { *Ezekiel.* / *Daniel.* } 582.

3 From the return out of Captivity, till our Saviour's coming, are reckoned 559 years: About the 18 year of this, began *Haggai* and *Zechariah*, not long after *Malachi*.

And so in the New Testament; though the larger Epistles are placed first, yet they were not written so: 'Tis probable that they were composed according to this order:

1 *Thess.*		50.
Romans.	1 *Corinth.*	55.
1 *Tim.*	2 *Corinth.*	56.
Titus.		57.
2 *Thess. Philip. Coloss. Galat. Ephes. Hebr. Philemon.*		61.
2 *Tim.*		64.

So for the Canonical Epistles, that of *James* is thought to be written first, then those of *Peter*, then *Jude*, and lastly *John*. *Lud. de Tena. Isa.* See *Lud. Capell. Historia Apostol.*

Thus likewise for other particular books; that of the *Psalms*, some conceive that the 118 should be first, where *David* doth stir up and prepare himself to this work of making Psalms; *O God, my heart is ready, I will sing and give praise.* And 72 *Psalm* the last, because it concludes with this passage, *The Prayers of David are ended.* The ordering of them is not *jure divino*, though it be of very great antiquity; for St. *Paul* doth expressly quote *the second Psalm*, Act. 13. 13.

The right apprehension of these general notions concerning the proper times and order of several books, may be one good help to the true interpretation of Scripture.

The inſtancing in ſome parallel Scriptures, may likewiſe be very advantagious in ſeveral caſes, for the unfolding of difficult Texts. In order to which, beſides the help to be had from Expoſitors, there are ſome particular Authors who deſignedly handle this Subject.

Next to the unfolding of any abſtruſe and difficult ſenſe, we are to conſider likewiſe the very words and phraſes; amongſt which, if there be any *ambiguous*, they muſt be diſtinguiſhed and applied according to their proper ſignification in the Text; *Tropes* and *Figures* being explained in their *natural meaning*.

As for the *diviſion* of the Text, it will be needleſs, unleſs either the *explication of Terms*, or the *deduction of Doctrines* from the ſeveral parts do require it. That common practice of diſſecting the words into minute parts, and enlarging upon them ſeverally, is a great occaſion of impertinency, and roving from the chief ſenſe.

The Text having been thus unfolded, the next thing to be done is the inferring of *Obſervations* from it, which ſhould always follow from the words by a ſtrong Logical conſequence. The wreſting of Scripture unto *improper truths*, may eaſily occaſion the applying of them unto *groſs falſhoods*.

Theſe obſervations may be of ſeveral kinds, either { *Mediate*, and the more remote. / *Immediate* and principal.

Of the firſt kind are ſuch as are raiſed from the *occaſion, coherence, manner, circumſtances, order, denomination,*

mination of the Text; as, whether it be a precept, exhortation, threat, promiſe, petition, deprecation, ſimilitude, *&c.* All which may afford ſeveral hints of inſtruction, fit ſometimes to be taken notice of: though theſe points ſhould be only touched at *briefly* on the by, and thoſe only inſiſted upon *largely* which we conceive to be moſt agreeable unto the principal immediate ſcope of the Holy Ghoſt in that Scripture.

And theſe obſervations muſt be laid down in the moſt eaſie perſpicuous phraſe that may be, not obſcured by any Rhetorical or affected expreſſions; for if the hearers miſtake the chief Subject, all that follows will be to little purpoſe.

The Doctrine being mentioned (if there be any neceſſity) we may briefly *clear the inference of it*, by ſhewing its neceſſary dependence on the Text.

After which it will be convenient, in the moſt brief and plain expreſſions, to ſtate the true ſenſe and meaning of that Subject we propoſe to inſiſt upon.

The Method of which will be various, according to the different nature of the Subjects.

If it be *Doctrinal*, concerning ſome *Propoſition* to be *known* or *believed*, this is to be explained (when there is occaſion for it), 1. By *diſtinguiſhing* the Terms, and ſhewing in what ſenſe they are to be underſtood, ſubſtituting words that are *plain* and *proper*, for ſuch as are *obſcure* and *figurative*. 2. By ſhewing in ſeveral Corollaries, with what *limitations* each word is to be taken.

If it be *Practical*, concerning some vertue or *duty* to be done, or vice to be avoided; this may be explained by discussing.

1 The *Quid Nominis*, the different names or appellations whereby things are expressed, in order to the more accurate *distinguishing* betwixt them; upon which account it may be proper in some cases to inquire into, 1 The various *equivocal senses* wherein such words are used, for which there may some help be had from such Authors as these, *Ravannellæ Bibliotheca*, Leigh's *Critica sacra*, Wilson's *Dictionary*. 2 The *Synonymous terms*, or such other kinds of words or phrases, as are used for expressing the same thing, which sometimes will very much contribute to the unfolding the nature of it. And for this, such Authors as these may be useful, *Clerk*'s Holy Oyl, *Bennet* of Synonymous Terms.

2 The *Quid Rei*, or nature of the thing; where the principal heads of matter are,

1 The *Causes* or *Properties*, by which a thing is to be *defined*: where 'tis to be noted, that some things are capable of a twofold Cause, *Moral* and *Natural*. That is said to be the *Moral* cause of a thing, which according to the several laws of Divine Justice, doth deserve that thing as its proper recompence. So all kind of *Virtue* is the cause of *Reward*, and *Vice* of *Punishment*, particularly Intemperance is the *Moral* cause of Misery, because it merits such a condition: That is said to be a *Natural* cause, which doth by its own proper efficacy produce the effect. So Intemperance is the natural cause of Sickness, Poverty, Infamy, &c.

There

There are two kinds of ways, wherein the efficacy of some natural causes doth appear, namely when they do either, *Promovere adjuvans*, or *Removere prohibens*; Supply us with the proper help for such an end, or remove the Impediments of it. Those are stiled *Properties*, which do necessarily flow from the Nature of a thing, and therefore do always accompany it.

2 The *Kinds* or *Parts*, by which a thing is to be *divided*, for the better comprehending of its true extent, and the subordinate species or branches belonging to it.

3 The *Opposites*, and *Affinities*, by which a thing is to be *Illustrated*. *Opposites* may be of various kinds, either by way of *Negation*, *Privation*, *Contrariety*, whether by way of { *Excess*. / *Defect*.

And so likewise may *Affinities*; which may be distinguished into such as are *Antecedant*, *Concomitant*, *Consequent*. The explaining of which will very much contribute to fix in our minds true notions concerning the nature of things.

The Text, and the Doctrine or Subject to be insisted upon, being thus opened and explained, the next thing to be provided for, is the *Confirmation* of it: both which ought to be connected by some plain and brief Transition, that so the method may be more perspicuous.

Confirmation in *Doctrinal* matters, may be managed either by *Positive proofs*, whether *Testimony*.

1. *Divine*, viz. *Authority* of *Scripture*, relating either to some direct affirmation, or negation? or to some evident or probable consequence.

2. *Humane*, either from Heathen Writers, Decrees of Councils, Consent of Churches, Testimonies of Fathers, Confession of Adversaries: These may all of them be of good use, if they are suitable to the Matter and Auditory. The Scripture can best inform us what is true and false, yet Humane Records can sufficiently acquaint us with matters of fact, telling us what is *New*, and what is *Ancient*, &c.

But in the managing of this part, care is to be taken (according to the allusion of the Ancients) that *Hagar* the Handmaid do not out-brave her Mistress *Sarah*; that blear-eyed *Leah*, be not preferred before beautiful *Rachel*. To stuff a Sermon with citations of Authors, and the witty sayings of others, is to make a feast of vinegar and pepper; which are healthful and delightful being used moderately as *sauces*, but must needs be very improper and offensive to be fed upon as *diet*.

Proofs from *Reason* should be of so much perspicuity and strength, as may be sufficient to convince the Judgment; In the pressing of which men ought to be very cautious, not to lay more weight upon the Conclusion than the Premisses will bear; not to represent that as a *necessary* consequence, which is at best but highly *probable*. The neglect of this doth many times prove very prejudicial to Truth, by working in men prejudices against it, instead of winning them over to it.

To this purpose the nine *Topicks*, treated of in *Logick* and *Rhetorick*, may be good helps for the inventing of proper Arguments.

When a proposition is confirmed by positive

proofs

proofs, the next thing to be done, is the removing of ſuch Doubts and Objections as may be made againſt it; in the doing of which, ſuch Doubts only ought to be taken notice of, as are moſt obvious and material; and much Caution is to be uſed, that the Anſwer be made as plain and full as the Objection.

In *Practical* points, the proofs from Divine Teſtimony are capable of theſe three heads for enlargment, viz. 1. *Precepts*, or *Prohibitions*. 2. *Commendations*, or *Diſpraiſe*. 3. *Promiſes* or *Threats*. To one of which, all the pertinent Scriptures may be reduced.

1. The *Affirmative* Precepts enjoyning ſuch a duty, or the *Negative* ones prohibiting what is contrary to it. 'Tis a ſufficient foundation of Duty, when ſuch a one as hath dominion over us, and a juſt right or power to command us, doth require any thing from us; becauſe in ſuch caſes our obedience and ſubjection is due as a natural homage. Now, *In Deo omnia jura & omnes tituli concurrunt*; Upon what account ſoever any man may be ſuppoſed to be in a ſuperior relation to another, ſo as to challenge ſubjection from him; upon all theſe, and infinitely more, hath God a right to command and govern us. He is our *Maker*, our *Redeemer*, our *King*, our *Father*, our *Maſter*, our *Husband*, our *Patron*, and *Benefactor*; and therefore every one ought moſt freely to ſubmit to whatever he ſhall pleaſe to enjoyn.

Theſe Precepts are, for the manner of them, ſometimes delivered with a peculiar Emphaſis. Beſides plain *Injunctions*, there are vehement *inculcations*,

cations, Options, Interrogations, Expostulations; of which men ought to take particular notice.

2 The *Commendations* that are given to such a grace or duty, together with the dispraise and reproach that belong to the want of it, or the Opposites to it. One of the principal Topicks for perswasion, whence moral inducements and motives are to be derived, is this of the loveliness and excellencies of Things; ὅσα σεμνὰ, ὅσα ὑ-
Phil. 4. 8. φιμα, *Whatsoever things are lovely, Whatsoever things are of good report, if there be any praise,* τῶτα λογίζεσθε *have these things in estimation.* There is in all men a natural good will and inclination towards things of this nature; and therefore that is another proper way for Perswasion or Dissuasion, by representing things as being in themselves lovely and excellent, or deformed and odious. These do generally refer, either to the *Nature* of a Thing, what it is, or to the *Effect* of it, what it does.

3 The *Promises* that are made to any Duty, together with all those instances of Blessing and Happiness which have accordingly befallen such as have been observant of it. The Threats and Judgments denounced and executed upon the neglect of it.

Now Rewards and Punishments being the great Enforcements of Laws, from which they derive their force and obligation, we may by the quallity and nature of those, discern the importance of the Duty or Offence to which they are applied; so that when God shall promise all that he can give, or we can hope for; when he shall threaten,

threaten, the utmoſt that he can inflict, or we can fear; it ſignifies the matter, to which ſuch great promiſes and threats are annext, to be of the higheſt moment and conſequence.

The proofs from Humane Teſtimony, ought (as we ſaid before) to be managed with great Caution and Prudence.

The Arguments from Reaſon, ſhould be rendered ſo plain and ſo cogent, as may be ſufficient to ſatisfie any teachable man, concerning the truth, or fitneſs, or neceſſity of what we would perſwade to.

Theſe are reducible unto two General Heads.

1 *Equity*, or the rules of fitneſs and congruity; ſuch as every one who pretends to Reaſon and Ingenuity will ſubmit unto.

2 *Neceſſity*, whether upon the Account of
- *Duty.*
- *Intereſt.*

1 *Duty*, to be made out from the nature of the thing it ſelf, which by the Principles of reaſon will appear to be part of that *ſubjection* which we owe to any ſuperior powers; and of that love and ſervice which we owe to the common good of the Societies or Perſons to whom we are related. And this being founded upon the notions of *True* and *Falſe*, *Right* and *Wrong*, doth therefore belong to the conviction of the Judgment.

2 *Intereſt*, or the advantage accruing to our ſelves by it; which being founded upon the conſideration of *good* and *evil*, doth therefore belong to the exciting of the *Will* and *Affections*, and may more

more properly be ſtyled *Motives*. And becauſe thoſe Affections which do chiefly influence the Inclinations and Actions of Men, are Love and Hatred, Hope and Fear; therefore one proper way of *perſwaſion* or *diſſwaſion*, is by repreſenting a thing as being *for* or *againſt* a man's Intereſt upon either of theſe Accounts: By ſhewing the various benefits; *TEMPORAL*, with reſpect to Health, Profit, Honour, Pleaſure, Peace, Safety. *SPIRITUAL*, The ſubduing or avoiding of Corruptions and Temptations, the encreaſing or ſtrengthning of our Graces and Comforts. *ETERNAL*, by ſecuring and confirming to us that bleſſed hope of future Glory and Happineſs. Or, on the contrary, by declaring the danger, loſs, prejudice, miſchiefs of all kinds, flowing from, and belonging to thoſe Vices which we would diſſwade from.

The next proof to be inſiſted upon is *Experience*, or that practical knowledge which men attain to, by obſerving the uſual courſe of things in the world. And this being a kind of ſenſible Evidence, muſt needs be very powerful for Conviction, when we can appeal for the truth of what we aſſert to the obſervation of any conſidering man, who hath been careful to take notice of the uſual courſe of things: And this may generally be made uſe of, in giving evidence to all thoſe ſeveral kinds of *advantages* or *miſchiefs*, which flow from *Virtue* or *Vice*.

Not that any evident poſition or conſequence from Scripture, does need all this proof in it ſelf; but the better to inſtruct us in the agreement and harmony of Sacred Writ, and the more powerfully

fully to convince the judgment, which in ſome caſes will be apt to find out ſhifts and evaſions, whereby to delude it ſelf, and eſcape conviction; whereas we ſhall embrace any doctrine with a ſtronger aſſent, and reſt upon it with the whole bent of the affections, when it comes in upon us with a full ſtream of evidence. But here we are to remember, that the too long inſiſting on a confeſſed truth, is apt to nauſeate and flat the attention.

Having thus paſſed over the *doctrinal part* in the *Explication* and *Confirmation* of the words, we are in the next place to deſcend unto the *Application* of them, which is the life and ſoul of a Sermon; whereby theſe Sacred Truths are brought home to a man's particular conſcience and occaſions, and the affections engaged unto any truth or duty.

The Application is frequently mentioned by ſeveral Authors, according to a double acception; ſometimes it is taken more ſtrictly, as it is diſtinguiſhed from the Uſes, and refers only to thoſe particular paſſages of them which do more eſpecially concern the preſent Time and Auditory. Sometimes it is taken more largely, as it comprehends all the Uſes that are inferred from the Doctrine. And ſo I underſtand it in this place.

In the enlarging of this, we are to obſerve this caution, That the ſeveral Heads or Uſes we are to inſiſt upon, muſt not here be handled in a *general notional* way, as in the Doctrinal parts; but in ſuch a *home* and *applicatory* manner, as may have ſome peculiar reference unto the hearers.

The

The chief Rules or Canons that concern this part, are these two:

1. Every Scripture does affirm, command, threaten, not only that which is expressed in it, but likewise all that which is rightly deducible from it, though by *mediate consequences*.

2. An Example hath the force of a Rule; all of
1 Cor. 10. 11. them *being written for our learning*. But then we must be careful to examine and discern, whether the example be *extraordinary* or *ordinary*, according to which the application must be properly made.

The Apostle tells us, that the whole Scripture is given by inspiration from God, and is profitable πρὸς διδασκαλίαν, *of Doctrine*; πρὸς ἔλεγχον, *for redargution*; πρὸς ἐπανόρθωσιν, *for correction*; πρὸς παιδείαν *for instruction in righteousness*, *that the man of God may be perfect, being perfectly instructed in every good work*, 2 Tim. 3. 16.

In that place all the Uses to which Scripture may be applied, are briefly set down.

Application is either { *Doctrinal.* / *Practical.*

Doctrinal application is for our information in some truth to be known or believed, which must follow from the Doctrine before delivered and confirmed, by a natural Logical consequence, as that doctrine of the text.

And this is of two kinds { *Diadactical.* / *Elenchtical.*

1 *Diadactical,*

1. *Didactical*, in ſome poſitive truth, πρὸς διδασκαλίαν, which is commonly ſtiled a *Uſe of Information*; and ſhould conſiſt of ſuch pertinent doctrinal truths as will moſt properly follow from the Obſervation. In the deducing of theſe it would be an endleſs buſineſs to take in all thoſe inferences that are remote or collateral; but we ſhould pitch upon ſome few that are more principal and immediate. Where, thoſe Logical directions may be uſeful, concerning the collecting, 1. Of a general from a ſpecial, as *Rom.* 4. 3, 4. 2. The leſs from the greater, as *John* 10. 25. *Rom.* 8. 32. 3. The greater from the leſs, 1 *Cor.* 9. 9, 10. 4. The effect from the cauſe, *Heb.* 2. 8. 5. The cauſe from the effect, *Job.* 6. 45, &c.

2. *Elenchtical*, πρὸς ἔλεγχον in ſome controverted point, which is uſually called an Uſe of *Confutation*, for the refuting of ſuch erroneous poſitions as do ſubvert the truth.

Where it will be needleſs to raiſe up any old obſolete Errors, as now lye dead, and do not trouble the Church; but ſuch only ought to be taken notice of, as, being pertinent to the ſubject in hand, do moſt infeſt the preſent times and places wherein we live.

And herein we ought to be ſpecially careful, that we manage theſe Polemical diſcourſes, 1. With ſolid preſſing arguments, making our anſwers as clear as the objections; for if theſe be plain, and thoſe perplexed, inſtead of confuting, we ſhall rather confirm the Error.

2. With much meekneſs and lenity in Differences not fundamental, 2 *Tim.* 2. 25. Soft words and

and hard arguments being the most effectual way to convince.

Another part of this applicatory information, may be for the discovery of our own particular estate and condition, in regard of our *assent* unto any truth or *practice* of any duty, where we are to try our selves by *marks* or signs.

The truest signs or indications of any thing, are to be derived from some of these three heads.

1. The *cause* or orignal from whence it must proceed: where the necessary cause is not, or hath not been, there is reason to conclude negatively against the *Effect*.

2. The *Effect* or *Consequences*. Where the effect is, there is reason to inforce the being of the Cause.

3. The *Properties*: Which being such Qualities or Operations as do immediately flow from the nature of a thing, must needs therefore suppose the being of that thing.

Practical application is either, πρὸς { ἐπανόρθωσιν. / παιδείαν.

1. For correction of manners; commonly stiled a Use of *Reproof*, Terror, Dehortation, to disswade and fright men from any sinful course. In the urging of this there is much prudence to be exprest, in distinguishing betwixt sins of infirmity, and sins of wilfulness and frowardness, and accordingly proportioning the severity of our reproofs.

This is generally to be observed, that in all Reprehensions, we must express rather our *love* than our

our *anger*, and ſtrive rather to *convince*, than to *exaſperate*; though, if the matter do require any ſpecial indignation, it muſt be the zeal of a diſpleaſed friend, rather than the bitterneſs of a provoked enemy: 'Tis too much *levity* to check men in an Ironical jeering way; and 'tis too much *raſhneſs* to reprove men in a furious revengeful manner.

This Uſe ſhould be more eſpecially directed againſt thoſe particular ſins of the times and places wherein we live. And becauſe in it ſelf it may be very diſpleaſing unto the guilty hearers, which will much prejudice the power and operation of it; we ſhould therefore ſweeten it by ſome Gentle inſinuations, wherein it might appear that it proceeds from our affection, and care of their welfare, that there is a neceſſity of inſiſting upon it, both from our duties, and their danger.

The proper heads for amplification of this Uſe, are twofold, { Diſſwaſive. / Directive.

1. *Diſſwaſion* may be amplified by mentioning thoſe ſeveral aggravations belonging to the ſin we would diſſwade from; whether ſuch as concern the

1. *Nature* of it, in reſpect of *Unreaſonableneſs*, *Deformity*, the Difficulty of ſerving it, the Facility of leaving it; which may be further evidenced by comparing it with ſome other ſin, which the perſons concerned do hate and ſcorn, which yet may be made to appear, either very *like*, or (it may be) *leſs*, than that they are guilty of, which we would diſſwade from.

2. *Effects* of it; how much it will prejudice our well being in this world, with respect to those Judgments of Sickness, Poverty, Infamy, Unpleasantness, Danger, and Trouble: and what a hindrance it will be as to our hopes of future Happiness. Where it may be proper, to recapitulate some of the most material things to this purpose before insisted upon in the *Doctrinal* part, concerning the dispraise belonging to such a sin, together with the threats and Judgments denounced and executed upon it. All which should be so ordered as to the manner of it, as may prove most effectual to work in men *shame* and *detestation* for their vices, *compassion* for themselves, *repentance* for their past offences, and greater *circumspection* for the future.

2. The *Directive* part should mention the *impediments* that hinder, and such *means* or helps whereby we may be enabled to avoid and overcome any sin. 'Tis not enough for the Physician to inveigh against the malignity or danger of a disease, but his chief care must be to direct unto the remedy and cure of it. And for this, the prescription must be various, according to the several kinds of offences. This directive part is reducible also under the Use of Exhortation only here is the difference, that in this place it does properly belong to *Dissuasion*, in the other to *Persuasion*.

2. Παιδεία, or *Instruction in righteousness unto every good work*, may include { Consolation. / Exhortation.

1. A

1. A Uſe of *Conſolation* is, when we apply the comforts that riſe from any doctrine, unto the particular ſtate and conſciences of our hearers. This is one main end of the Scriptures, which were written for our learning, *that we through patience and comfort of the Scriptures might have hope.* Rom. 15. 4. And it ſhould be the ſpecial care of a Miniſter, to attend τῇ παρακλήσει, unto Conſolation (as the word may ſignifie), like a wiſe Phyſitian to apply *Lenitives* and *Cordials*, where the condition of the Patient does require it, as well as *Corroſives* and *Purges*. Iſa. 40. 1. 1 Tim. 4. 14.

The Matter of this may be various, according to the different ſtates of men, whether their ſufferings be,

1. *Outward*, in reſpect of Sickneſs of Body, loſs of Friends, Eſtate, Credit, Peace and Quiet, *&c.* In which caſes it may be proper to ſuggeſt ſeveral Conſiderations from the Nature of

God, his Wiſdom, Goodneſs, Power.

Man, in reſpect of his frailty and guilt. The need that he ſtands in of trouble and chaſtiſement as his proper Phyſick.

Afflictions, which are not evil in themſelves, but *ſecundum modum recipientis*; they are all of them either ſhort, or light, or both, *Si longa levis, ſi gravis brevis.* There is a natural aptitude in ſuch things, to quicken our reliſh of the Mercies we enjoy, and to encreaſe our thankfulneſs for them; to wean us from the world, to prevent the ſurfeits of proſperity, to enlarge our experience, to contract ſuch a kind of hardineſs as may become a Militant ſtate, *&c.*

2. *Inward*, in respect of Doubts and Desertions: In which case (besides those more general heads of Consolation above mentioned) it may be proper to speak something more particularly from the *Promises* in Scripture; *Experience*, either our own, or other mens in the like case: Together with some plain and brief *Solutions* to such particular scruples as are most pressing.

In all afflictions, whether outward or inward, we should endeavour to chear up the dejected hearer, by proposing suitable comforts, by raising his thoughts from *sense* to *faith*, from *present* things to *future*; pressing upon him the consideration of
Eccl. 3. 11. Gods *wise Providence*, by which all things are dis-
Rom. 8. 28. posed for the best; his *sure Promises* in Christ, by whom we may certainly enjoy plentiful redemption, and eternal glory. And though for the present the way of Piety may seem to be full of trouble and opposition, yet 'tis most safe in the *issue*; and the day of redemption does draw nigh, when those that are good shall be delivered from all their sufferings, and every man shall receive according to his works.

2. *Exhortation* is for the exciting and quickening of our affections unto any grace or duty. 'Tis so principal a part of preaching, that *Acts* 13.15. all that was to be spoken is called *Exhortation*. The chief end of an Orator, is to perswade (say the Philosophers): And therefore that Preacher who in his discourses does only flourish in general notions, and does not drive at some particular argument, endeavouring to press upon his Auditory the *belief* or *practise* of some *truth* or *duty*, is like an unwise

unwiſe fiſher, who ſpreads his net to the empty air, where he canno: expect any ſucceſs of his labours.

This Uſe hath two common heads of amplification { Motives to perſwade. / Means to direct.

1. *Motives* ſhould be ſuch as do moſt properly and powerfully work upon the *affections*, and therefore are derivable from thoſe two general places, of.

1. *Benefit* in doing it { *Honeſtum.* / *Utile.* / *Jucundum.*
2. *Hurt* or danger in neglecting it { *Malum.* / *Inutile.* / *Amarum.*

Which are capable of very many ſubordinate Branches: The deſign of Application being to bring down *general* Truths to *particular* Caſes. It cannot therefore be improper in this part, to repeat ſome of the moſt material things to this purpoſe, which were before enlarged upon in the doctrinal part, under that general head of *Reaſon* from *Intereſt*.

Theſe things may ſometimes be the more effectually preſſed, by adding to them ſome affectionate Obſecrations, like thoſe of the bleſſed Apoſtle, Eph. 4. 1. *I beſeech you brethren by the mercies of God.* 2 Tim. 4. 1. *I charge thee before God, and the Lord Jeſus Chriſt, who ſhall judge the quick and the dead, &c.* 1 Cor. 1. 10. Phil. 2. 1, 2.

Means or directions ſhould conſiſt of ſuch particulars as may beſt conduce to the attaining of

any *grace*, or the *performance* of any duty. And these may be either

1. *General*; as Prayer, seeking it from God who is the fountain of all good; setting apart some solemn time for our more particular enquiry after it; improving our abilities and opportunities to this purpose, *&c.*

2. More *Special*; according as the nature of several subjects shall require, and Scripture or Experience direct.

These are the chief Uses to which Scriptures may be applied: They are frequently mentioned under more, and different names; but they are all reducible to these heads. It is not necessary they should be all insisted upon in every Sermon; but only such of them as may be most *suitable* to the Text, and *seasonable* to the Time and Auditory.

The *Conclusion* should consist of some such matter as may engage the hearers to a serious *remembrance* and *consideration* of the truths delivered, that they may revolve upon them, and be careful to renew that impression which has thereby been made upon their souls by conference and meditation. To which purpose, as the *milder affections*, τὰ ἤθη, do best suit with the *Introduction*, which insinuate into the love and attention of the hearers; so τὰ πάθη, the more *eager* and *vehement affections* will best become the Conclusion, as supposing then that we have won the cause we did contend for, convinced and perswaded the Auditory beyond all opposition.

And

And therefore here it will be proper to recapitulate ſome of the moſt effectual Arguments, which may leave the hearers moved and ſtirred up in their Affections.

Thus much briefly concerning the moſt eaſie *Method*, and true *Logick* of a Sermon, which was the firſt thing propoſed to be diſcuſſed; and being rightly underſtood, may be a very great help to facilitate this Service of Preaching.

SECT. III.

Concerning Matter.

THE next general Head to be inſiſted upon, is, concerning the invention of *Matter:* where there are two things conſiderable.

1. The Seaſonableneſs of it to the Time and Auditory.

2. The Pertinency of it to the Text, or Subject we are to treat of.

The firſt of theſe muſt be left to the prudence of the Miniſter, in diſtinguiſhing of times and emergencies, in applying himſelf to the ſeveral conditions and neceſſities of his hearers, whether they are to be taught and *inſtructed* in ſome neceſſary *truth*, or to be *excited* unto ſome neceſſary *duty:* to which purpoſe, he muſt conſider whether the generality of his hearers be either *ignorant* or *knowing*; whether *enemies to Religion*, or *Profeſſors of it*; whether meerly *formal*, or truly *pious*; whether more *chearful* and *zealous*, or more *cold* and *ſluggiſh*. According to which variety, his Doctrine and Expreſſions muſt be variouſly ſuited. To uſe the ſame matter and manner in all Auditories, is as if a Shoomaker ſhould make all his Ware of an equal ſize for children and men, great and little; there being as much difference betwixt the inward gifts and neceſſities, as betwixt the outward ſtatures. As in other Invitations, we carve that to the gueſts which is moſt ſuitable to their ſeveral palates and appetites; ſo in theſe ſpiritual

ritual Feaſts, we ſhould be careful to fit our preparations unto the capacity and edification of the Hearers. This is the meaning of the Holy Ghoſt, ὀρθοτομεῖν τὸν λόγον, *rightly to divide the word of truth*, when, like a faithful *Steward*, he does proportion his diſpenſations according to the exigencies of the Family; when like a wiſe Phyſitian he does fit his preſcriptions according to the ſeveral neceſſities of his Patients. This is to have the *tongue of the learned, which knows how to ſpeak a word in due ſeaſon.* Luk. 12. 24. Iſa. 50. 4.

2. The Matter muſt be *pertinent* and *natural* unto the Subject we are to inſiſt upon: for want of skill in the invention of this, many men (eſpecially young beginners) are very apt to complain of much drineſs and flowneſs in their compoſures, and to take any hint of flying out into impertinent Amplifications, not being able to enlarge themſelves, and keep cloſe to their Text.

Now there is a threefold remedy againſt this:

- Prayer.
- Reading.
- Meditation.

By the firſt, we muſt be prepared and directed both in our Judgments and Affections; by the ſecond, we may inform and furniſh our ſelves with Materials; by the third, we may digeſt them into the moſt proper way for the edification of others

Auguſt. de Scalis parad. c. 2. others. *Lectio inquirit, Oratio poſtulat, Meditatio invenit, Contemplatio deguſtat* (ſaith a Father); Prayer does deſire, Reading does enquire, Study and Meditation do diſcover and digeſt.

1. *Prayer*; That God would direct and enable us for the particular ſervice that lies upon us. It was an uſual ſaying of *Luther*, *Bene oráſſe eſt bene ſtuduiſſe*; he always found himſelf in beſt temper for ſtudy, when he had firſt compoſed his thoughts and raiſed up his affections by prayer. And certainly the weightineſs of the ſervice may juſtly deſerve this preparation. For if Queen *Eſther*, if *Nehemiah*, being to ſpeak unto an earthly King, for the temporal ſafety of their people, did firſt prepare themſelves this way; much more then ſhould Miniſters, who are to be Embaſſadors from the great God, concerning that weighty buſineſs of mens eternal Salvation.

2. *Reading*. It was the Apoſtle's advice to *Timothy*, 1 Tim. 4. 13. *Give attendance to Reading*. And he ſays, that it is the ſtudy of the Scriptures that muſt make the *man of God perfect, throughly furniſhed*, 2 *Tim.* 3. 17. If this were neceſſary in thoſe primitive times, when men were extraordinarily inſpired with ſpecial gifts; much more now, when we cannot expect any immediate infuſion, but muſt apply our ſelves unto the natural proper means of attaining any ability.

3. *Meditation* and *ſtudy*, 1 Tim. 4. 15. *Meditate on theſe things*; give thy ſelf wholly to them;

them; ἐν τούτοις ἴσθι, *Be in them*; which phraſe implies much intention and induſtry in our ſtudies. *Demoſthenes* would have ſuch a one branded for a pernicious man to the Commonwealth, who durſt propoſe any thing publickly which he had not before-hand ſeriouſly pondered. What impudence is it then in the great buſineſs of Salvation, when a man appeares before the Church, Angels, God himſelf, to diſcourſe in a looſe irreverent manner, ſo as to nauſeat and flat the devotion and attention of the hearers, to proſtitute the eſteem and authority of that ſacred Ordinance.

Let ſuch raſh perſons conſider, *Qualis ſit res ovile Chriſti, quam pulchra & Deo grata ſit ovium Chriſti ſocietas; in cujus medio Dominus ille eſt, cui ſol & luna famulantur, cui adſunt miniſtri ejus millia millium & decies centena millia! Quantæ molis eſt Regnum Chriſti erigere, & Satanæ palatia demoliri*, &c. *Nic. Hemmingius de Paſtore.*

But now becauſe amongſt thoſe helps of invention which fall under the Rules of Art, this of *Reading* is one of the principal; therefore it will deſerve a more large and particular conſideration.

There are two things which in our Reading and ſtudy may be of great advantage, 1. Good Books. 2. A right Method and *Series* of Matter to be firſt and moſt exactly enquired into.

There is no external help more effectual to direct a man unto pertinent uſeful matter upon all ſubjects and occaſions, than a *well contrived Library*, wherein upon any emergent doubt or difficulty, he may have recourſe unto the advice of other

other grave and learned men, who (it may be) have beſtowed a great part of their time and ſtudy, in the reſolution of that particular buſineſs which he hath occaſion to enquire into.

There are many men whoſe natural parts would extreamly improve, and grow very eminent, if they had but the knowledge and help of ſuch Authors, as are moſt ſuitable to their *genius* and employment; whereas on the other ſide, their abilities are much damped and kept low, whilſt they are confined only to a ſcant ill-choſen Library.

There is as much Art and benefit in the right choiſe of ſuch Books with which we ſhould be moſt familiar, as there is in the election of other friends or acquaintance, with whom we may moſt profitably converſe.

And this knowledge of Books, as it is in it ſelf a very *ſpecious* part of Learning, making oftentimes a more pompous ſhew than the knowledge of things, ſo is it likewiſe of very great uſe and advantage: For the attaining of this, the moſt proper effectual way is, by our own ſtudy and experience in the works of ſeveral Authors: But becauſe that is a buſineſs of vaſt induſtry and much time, ſcarce conſiſtent with the frequent returns of publick ſervice requir'd of a conſtant Preacher, unleſs he be before-hand qualified for this by his education and leiſure at the Univerſity; therefore there is another help to expedite our enquiry in this kind; namely, the peruſal of ſuch Books as do give a particular account of all Authors, the *times* when they lived, the *Works* they have publiſhed

liſhed, with the ſeveral *Subjects* they have inſiſted upon, their *Editions*, *Tranſlations*, *Corruptions*, their eſteem and authority; of which kind there are ſeveral Writers, both Proteſtants and Papiſts. Such are theſe Diſcourſes:

Pauli Bolduany *Bibliotheca Theologica.*
Geor. Draudii *Bibliotheca Claſſica.*
Euſebius *de Scriptoribus Eccleſiaſticis.*
Geſneri *Biblioth. cum* Simleri *ſupplemento.*
Hieronymus *de Scriptoribus Eccleſiaſt.*
Fabiani Juſtiniani *Index Univerſalis.*
Johan. Molani *Biblioth. materiarum.*
Photii *Biblioth.*
Poſſevini *Apparatus ſacri.*
Sexti Senenſis *Biblioth.*
Trithemius *de Scriptoribus Eccleſiaſticis.*
Dav. Toſſany *Synopſis de Patribus.*
Gilberti Voetii *Biblioth. Theolog.*
[Mart. Lipenii *Biblioth. Theol. realis.*]

Amongſt whom there are ſome that go by an Alphabetical order of the Authors names, as *Photius*, *Sextus Senenſis*, *Poſſevinus*, &c. others obſerve an Alphabetical order in ſetting down the ſeveral matters and ſubjects they inſiſt upon; as, *Bolduanus*, *Draudius*, *Geſner*, *Juſtinianus*, &c. So that if a man would know either what Subject any particular Authors have treated upon, or what Authors have treated particularly upon any Subject, he may in them ſee references to this purpoſe.

Theſe are eſteemed the moſt advantagious helps for the underſtanding of Books in general; but more

more particularly, the Authors which are moſt proper and uſeful for the ſtudy of a Divine, are reducible to theſe three heads:

Thoſe which concern the ſtudy either of { *Scripture.* / The Body of *Divinity.* / *Antiquity.*

The underſtanding of *Scripture* being one of the chief buſineſſes of a Miniſter, to which all his other ſtudies are ſubordinate;

'Tis to be ſuppoſed therefore in the firſt place, that he is provided with the Old and New Teſtaments, both in their *Originals* and moſt authentick *Tranſlations*.

Tranſlations of the Bible. The chief *Tranſlations* of the Bible may be diſtinguiſhed into thoſe which are either in the { *Learned* / *Vulgar* } Language.

The Tranſlations of the Old Teſtament into the *learned* Language, are chiefly of five kinds.

1. Into *Chaldee*, commonly called the *Targum*, or *Chaldee-Paraphraſes*, which in the *Hiſtorical* Books do for the moſt part render the true ſenſe of the Original; but in the *Hagiographa* is exceeding full of miſtakes, and do ſeldom come near the right meaning.

2. Into *Greek*, the chief of which is the *Septuagint* by the 72 Interpreters (as the Tradition goes), which hath been always eſteemed of great authority and repute.

The other *Greek* Tranſlations by *Aquila*, *Symmachus* and *Theodotion* are now loſt, excepting only ſome few fragments of them which yet remain.

3. Into

3. Into *Arabick*: This Tranſlation hath been formerly publiſhed only for ſome parts of the Bible, as the *Pentateuch*, *Pſalms*; and is by ſome learned men rejected, as being ignorantly done, not from the Original, but out of ſome other Tranſlations, and by ſome corrupt Copy. It hath ſince been publiſhed for the whole Bible in the King of *France* his late Edition.

4. Into *Syriack*: This hath been eſteemed for genuine and faithful.

5. Into *Latine*; of which Verſion there are ſeveral kinds; but the chief of them are theſe five:

1. the *Vulgar*, commonly aſcribed to St. *Hierome*, though there be great reaſon to doubt of it.

2. *Pagnine*'s Tranſlation, which is of good antiquity and eſteem; publiſhed *Anno Dom.* 1523; altered by *Arias Montanus*, in the Interlineary Bible.

3. The *Tigurine* Tranſlation, begun by *Leo Juda*, and finiſhed by other Reformed Divines, *Anno Dom.* 1543; publiſhed by *Robert Stephens*, 1557, with Notes annexed, which he aſcribes to *Vatablus*. Munſters

4. The Tranſlation of *Sebaſtian Caſtalio*, which is for the moſt part very elaborate and ſubtil, but not without too much affectation of Elegance; publiſhed firſt, *Anno Dom.* 1551.

5. The *Latin* Verſion, which is in moſt common uſe amongſt us; being performed by thoſe learned men, *Fran. Junius*, and *Emman. Tremelius*, with very great diligence and judgment.

The

The Translations of the New-Testament into the learned Languages, are either into { *Syriack.* / *Latin.*

1. The *Syriack* is of good antiquity and esteem, but was heretofore defective in some books, namely the 2 and 3 Epistles of *John*, the 2 of *Peter*, *Jude*, and the *Apocalypse*, which have been lately supplied by Dr. *Pocock*.

2. The *Latin* Translations are chiefly of three kinds; namely, 1. The *Vulgar*. 2. *Erasmus*. 3. *Beza*. Which are all commonly known, and in their several kinds of good repute.

Now for the Translations of the Bible into our own vulgar tongue, there are some of these so ancient as *Henry* the Eighth's time, by Mr. *Tindal* and *Matthews*; but these Translations were not so much from the Original *Hebrew* and *Greek*, as from some other *Latin* Version; and therefore are not esteemed of any great authority.

The *English* Translations that have been of most common use, and greatest repute, are these three:

1. The *Geneva* Translation; so styled, because it was finished in that place by some *English* Exiles in Queen *Maries* time; being first published *Anno Dom.* 1560.

2. The *Bishops* Bible in the beginning of Queen *Elizabeth's* Reign, by Arch-bishop *Parker* and others; which because it was not so exact and carefully done, too often following the *Greek* rather than the *Hebrew*, and so liable to divers mistakes; therefore King *James* caused another most exact Translation to be made of it in his time; which

which is by way of distinction called,

3. the *King*'s Bible; being that which is now in common use amongst us.

The various Editions of the Bible in the learned Languages, have been so multiplied, that it is not easie (if possible) to recite them. Amongst those that are esteemed either of greatest Antiquity, Elegance, or Correctedness, I will mention some of the chief. Edition of the Bible.

1. The *Hebrew*, with other Translations annexed, is of several kinds and Editions. *Hebrew* with Translations.

The *Complutensian* in *Spain*; containing the *Hebrew*, *Greek*, *Latin*, together with the *Targum* upon the *Pentateuch*, in six Tomes, fol. *Anno Dom.* 1515.

Munster's Edition, with his *Latin* Version, and some Notes out of the *Rabbins*, printed at *Basil*, *Anno Dom.* 1534.

The King of *Spain*'s Bible, printed at *Antwerp*, 1571, in eight Tomes, fol. containing the *Hebrew* Text, the *Septuagint*, the *Chaldee* Paraphrase and Vulgar, with a *Latin* Translation of the 70, and *Targum*: And for the New-Testament, the Original *Greek*, the Vulgar and *Syriack* Versions, together with a *Latin* Translation of the *Syriack* by *Guido Boderianus*; besides an Interlineary Bible, and a large *Apparatus*; all very elegantly and correctedly printed.

Vatablus his Edition in three *vol. fol. Anno* 1586. containing the *Hebrew*, the *Septuagint*, & the *Latin*.

The King of *France* his Bible, lately printed at *Paris*, containing all that is in the King of *Spain*'s Edition, except only the Interlineary Bible

and the *Apparatus*; and having further added the *Samaritan* Pentateuch, and a Translation of it, a *Syriack* Translation of the Old Testament, and an *Arabick* Translation of the whole Bible, with *Latin* Translations to each of them. A very pompous magnificent work, and might have been more useful, had the *Correctors* bestowed as much diligence and skill, as the *Publishers* did cost.

But that which is most full, and upon all accounts most conveniently contrived for use, is the late Edition in *England*, stiled *Biblia Polyglotta*, by the care of Bishop *Walton*, in six Volumes.

2. The Editions of the *Hebrew* Text without Translations, are likewise of divers kinds:

Hebrew alone. By *Plantine*, with much truth and exactness, both in *folio*, *quarto*, *octavo*, with and without points at several times.

By *Robert Stephens* at *Paris* in *quarto*, in a very fair large Character, and after very elegantly and most correctedly, in 16.

By *Hutter* in a fair elegant Character, which distinguisheth the radical and servile, the deficient and quiescent letters, *Hamburg*, 1587.

By *Buxtorf*, with large *Rabinical* Notes and Comments, 1618.

Septuagint. 3. The *Septuagint*, distinct from the Original Text, is printed at *Rome*, and at *London*. At *Franckford* and *Paris* with a *Latin* Translation, and the fragments of the old *Greek* Interpreters, *Aquila*, *Symmachus*, and *Theodotion*; which fragments may likewise be had distinct in *Drusius* his *Fragmenta Veterum*, augmented with several other Explications and Annotations of his own.

4. The

4. The New-Teſtament for the chief Edition of it, hath been mentioned before; beſides which there are very many others that are commonly known. New Teſt.

Next to theſe, there are ſome other Diſcourſes that in their ſeveral kinds may be very uſeful. Amongſt theſe, ſome are

1. *Preparatory.*
2. *Principal,* and more direct.

1. Thoſe may be ſtiled *Preparatory,* which lay down rules and directions for the profitable reading and right interpretation of Scripture. Such are theſe:

Bonfrerii *Præloquia in Scripturam.*
Ferdin. *de* Eſcalante *Clypeus concionatorum.*
Wolfgang. Franſius *de Interp. S. Script.*
Salom. Glaſſii *Philologia ſacra.*
Andr. Hyperius *de S. Script. lectione.*
Flaccii Illyrici, *Clavis Scripturæ pars ſecunda.*
Jo. Euſeb. Nierembergius *de Origine Scripturæ.*
And. Rivet. *Iſagoge.*
Nicol. Serrarii *Prolegom. Biblica.*
Ludov. de Tena *Iſagoge.*
Michaelis Waltheri *Officina Biblica.*

2. The Books that do more *principally* and directly tend to make a man a good Textuary, may be reckoned up under theſe three Heads:

1. *Concordances.*
2. *Commentaries.*
3. *Reconcilers.*

1. *Concordances* are of very great use, both for the unfolding of difficult Texts, by referring to parallel Scriptures, and to enlarge upon any Theme with the most proper Quotations; as also for the directing of us unto such Texts of which we have only some confused imperfect remembrance.

These are of two kinds, for { *Words.* / *Things.*

Concordances for *Words*, are those which reckon up the several places wherein such a word is mentioned.

These are either for the
- Original,
  - Old Testament,
    - Hebrew, *Buxtorfius, & Naldii Concordantia particularum Hebr.*
    - Chaldee, in some places of *Daniel* and *Isai.* *Mart. Trostius.*
  - New Testament in *Greek*, *Lucii Lexicon*, *Hen. Stephanus*; the same more correct by *Schmidius.*
- Translations of the
  - Old Testament into *Greek* by the Septuagint, *Conrad. Kircherus.*
  - New Testament into Syriack. *Mart. Trostius.*
  - Both into
    - Latin, *Hen. Stephanus.*
    - English, *Cotton*, *Newman*, *Wickens*, The *Cambridge*-Concordance.

A Concordance of *Things* does ſum up all the pertinent Scriptures unto any particular head or common place which denote the ſame ſenſe, though it may be of different words: Some of theſe are in *Latin*: as,

Allotti *Theſaurus.*
Berchorii *Index moralis.*
Marlorati { *Theſaurus.* / *Enchiridion.*
Dan. Toſſani *Index.*
Georgii Viti *Doctrinale Bibliorum.*

There are ſome others of this kind in our *Engliſh* Tongue;

Mr. Bernard's *Theſaurus Biblicus.*
Bogan. *View of the Threats and Puniſhments recorded in Scripture.*
Clark's *Holy Oyl.*
Wilſon's *Dictionary.*

Unto theſe may be added thoſe Treatiſes that handle the ſeveral acceptions of words and phraſes in Scripture; as,

Flaccii Illirici *Clavis Scripturæ.*
Mr. Leigh's *Critica Sacra.*
Petri Ravanelli *Bibliotheca ſacra.*

Commentators are either upon ſome particular { Matter. / Books.

Thoſe I ſtyle Commentators upon *Matter*, who do inſiſt upon the explaining of ſome peculiar ſubjects, diſperſedly contained in ſeveral parts of Scripture. Such are thoſe that handle

Scripture-Philoſophy; as,

Bochart *de Animalibus S. Scripturæ.*
Joan. Buſtamantius *de Animalibus S. Scripturæ.*
Wolf. Franzius *Hiſt. Animalium ſacr.*
Levinus Lemnius *de Plantis ſacris.*
Joh. Matthesius *Expoſitio locorum S. Script. in quibus aliqua rei metallicæ fit mentio.*
Joh. de Mey *Sacra Phyſiologia.*
Franc. Rucus *de Gemmis ſacris.*
Valeſius *de Sacra Philoſophia.*
[J. Hen. Maii *Hiſt. Animalium Scripturæ.* 8°.]

Scripture-Chronology; as,

Leo Allatius *de Menſuris Temporum.*
Hen. Alſtedii *Chronologia ſacra.*
Hugh Broughton's Conſent.
L. Capelli *Chronologia.*
Laur. Codomanni *Annales S. Scripturæ.*
Dr. Lightfoot his Harmony.
Ben. Ar. Montani *Daniel. Antiqu.* lib. 9.
Sir Walter Rawleigh's Hiſtory.
Jac. Saliani *Annales à creatione ad Chriſtum.*
Joſ. Scaliger *de Emendatione Temporum.*
[Tho. Lydiat. *Emendatio Temporum compendio facta.*
Ejuſd. *Recenſio & explicatio Argumentorum productorum libello Emend. temp. de Annis Nativitatis, Baptiſm. Miniſterii & mortis Jeſu Chriſti.*]
Dr. Simſon *Chronologia.*
Ja. Uſſerii *Annales*; *& de Cainane Arphaxadi filio. Chronologia Sacra.* 4°.
[Euſebii *Onomaſticon cum additamentis Bonferii.*]

Scrip-

Scripture-Geography, or Topography; as,

J. Adamantius *de ſitu Terræ ſanctæ.*
Chriſt. Adricomii *Theatrum terræ ſanctæ.*
Bocharti *Geographia ſacræ.*
[Bonav. Brocardi Paleſtina (*who travelled the H. Land Anno* 1283.)
David Chytræi { *Itinerarium* / *Chronic.* } *totius S. Script:*
Mr. Fuller's Holy Land.
[Barradii (Sebaſt.) *Itinerarium filiorium Iſrael ex Ægypto.*]
[Buntingi (Henr.) *Itinerarium Biblicum.*]
The Travels of the Patriarchs.
Gaſper Varrerius *de Ophyræ regione.*
[Martini Lipenii *Navigatio Salomenis Ophiriticæ illuſtrata.*]

Scripture-Meaſures and Weights; as,

Boizardus.
Ed. Brerewood *de ponderibus & pretiis veterum numorum.*
Capellus *de ponder. Num. & Menſur.*
Rob. Cenalis.
[Villalpandus *de Templi fabrica, & vaſorum formâ, Hebræorumque ponderibus, & numiſmatis. 2. lib. in Ezech.*]
Dav. Chytræus.
Pet. Ciaconius.
Epiphanius.

Marquardus Freherus *de Numiſmate cenſus.*
Mat. Hoſtus *de ſex Hydriarum,* Johan. 2. *capacitate.*
Hulſius.
[Hotomannus (Franc.)
Joh. Mariana.
Occho Ar. Montanus *de Menſuris ſacris Antiq. lib.* 7.
[Biſh. Walton *in apparatu Bibliorum.*]
Joſeph Scaliger } *de re nummariâ.*
Snellius }
Selden *de Anno civili & Calendario Judaico.*
Gaſp. Waſerus *de Antiquis Nummis.*
[Dr. Cumberland Scripture-Weights and Meaſures. 8°.]
[Edvardus Bernardus *de menſuris & ponderibus antiquis.* 8°. 1688.

Sacred Structures.

Joh. Buteo *de Arca Noe.*
Lud. Capelli *Templi Hieroſol. delineatio triplex.*
Mat. Hoſtus *in fabricam Arcæ Noe.*
Ar. Montanus *de fabrica Templi. Antiq. lib.* 5.
[L'Empereur in Middoth.]
[Did. de Lazares *de Noe & Arca ſacra.*]
[Johan. Huſs *de Magnitudine Arcæ Noæ.*]

The Proverbial expreſſions either uſed or alluded to in Scripture, or *Adagialia Sacra*; as,

Martin Delrius.
Joan. Druſius } *Proverbiorum liber.*
Adagia Hebraica.

Andreas

Andreas Schottus.
Joach. Zehner.
[Erpenius (Thom.) *Proverb. Arabica.*]

The Allegories in Scripture.

Roberti Holcot. *Alleg. utriuſque Teſtamenti.*
Iſidor. Hiſpalenſis *de Alleg.*
Hieron. Laureti *Sylva Alleg. totius Scripturæ.*
Ottomarus Luſcinius.
[Bezaleel Darſchan *explicatio Rabbinorum Allegoriarum totius S.*]

The Schemes and Tropes uſed in Scripture.

Beda.
Caſſiodorus.
Flaccius Illyricus *in parte ſecunda.*
Glaſſi *Philologia Sacra.*
Barthol. Weſthemeri *Tropi inſigniores ex utroque Teſtamento.*
Zehneri *Similitudines Biblicæ.*
[Joachim. Camerarius *de tropis & figuris in Script. Apoſt.*]

There might be divers other the like Subjects inſtanced in, but theſe are ſome of the chief. Now in all difficulties that refer to any of theſe heads, a man may expect more full ſatisfaction from thoſe Authors that *purpoſely* inſiſt upon them, than from others, who do more *promiſcuouſly* comment at large.

Commentators upon the Books of Scripture, are very numerous, and of various kinds: I ſhall only mention ſome of thoſe whoſe Names are common and moſt eminent.

Upon

Upon the Whole Bible.

See many other Commentators mentioned in *Poſſevin*, *Draudius*, *Schottus*, The *Oxford* Catalogue, and [*Crow*'s Catalogue, 1672.]

ANnotations. Engliſh. 2 *vol. fol.* Dutch. Tranſlated by *Theodore Haak.* Italian, by *Deodate.*
Biblia Magna, 5 vol. fol. by *Eſtius*, *Menochius*, *Tirinus*, *Emanuel Sa.*
Biblia Maxima.
Daniel Brenius. S. An.
Cajetanns. P
Hugo Cardinalis. P.
* *Critica ſacra.* 9 vol.
[*Patherius An.* 600. *floruit.*]
[*Poli Synop. Critic.*]
[*Jo. Heideggeri Enchir. Biblicum.*]
* *Hugo Grotius.*
Jo. de la Hay.
Nic. Lyranus. 1340. An.
Mariana. P. Annot.
Lucas Oſiander. L. Annot.
Pareus. C.
Conradus Pellicanus.
Piſcator. C. Annal.
Quiſtorpius. L. Annot.
Steph. Szegedinus. C. An.
Tremelii. Annot.
Vatablus. P. An.
Waltherus. L.
[*Pool*'s Engliſh Annot.]

On the *Pentateuch.*

Abarbanel. R
Aben Ezra. R
* Henry Ainſworth. *E*
Hen. Alſtedius. C
[*Sixtinus Amuma.* C.]
Benedict. Aretius. C.
Beda. 730.
* *Jac. Bonfrerius.* P
Jo. Brentius. L.
Johan. Calvinus.
Seraph. Cappo à Porrecta. P.
Catena Veterum.
David Chytræus. L.
Cyrillus Alexand. 430.
Jo. Druſius. C.
Paulus Fagius. C.
Ferus. P.
Gregorius Magnus. 600.
[Alexander Hales, An. 1230.]
[*Martin. Borrhanus.* C.
Arth. Jackſon. *E*

Salo-

Salomon Jarchi. R
[*Corn. Janſenius.* P]
[*Procopius Gazæus in Octateucham, floruit circa.* An. 510.]
[*Rupertus Tutienſis floruit.* 1120.]
[*Rabanus Maurus.* An. 840.]
Franciſ. Junius. C
Corn. à Lapide. P
Malvenda. P
Menaſſe Ben Iſrael Conciliator. R
Oleaſter. P
Fab. Paulutius. P
Bened. Pererius.
Piſcatoris Queſtiones. C.
Auguſt. Steuchius Engubinus P. *Annot.*
Theodoret. 440.
Toſtatus. P
Jo. Trap. E. *Annot.*

On *Geneſis.*

[*Alcimus Avitus.* An. 523.]
[*Abb. Flac. Alcuinus.* An. 804.]
Tho. Aquinas. 1270.
[*Anſelmus.*]
Auguſtinus. 420.
[*Jo. Cocceius.* C.]
Moſes Barcepha. R.
* Chriſt. Cartwright. E
[*Beda.*]
Jo. Chryſoſtom. 400.
[*Bal. Bevelius.*]
Cyrillus Alexand. 430.
Mart. Delrio. P
[*Eucherius Lugdunenſis.* An. 455.]
Benedict. Fernandes. P
Jo. Gerhardus. L. 3 Vol. Fol.
Jo. de lay Hay. P.
D. Hieronymus. 400.
Mart. Lutherus.
[*Nic. Selneccerus.*]
[*Jo. El. Tarſerus.* R]
[*Moſes Alſchech.* R]
[*Lypomannus.*]
Aug. Marlorate. C.
Pet. Martyr. C.
* *Job. Mercerus.* C.
Marin. Merſennus. P. Q.
Wolf. Muſculus. C.
Origenes. 250.
Ben. Pererius. P.
* *And. Rivet.* C.
Victorin. Strigellius. C.

And.

And. Willet. E
L. Ystella. P
Hulder. Zuinglius.

Upon *Exodus.*

[*J. Braunius.*]
* Christ. Cartwright. E
[*Dav. Chytræus.*]
Johan. de la Hay. P
Jansenius in 15 priora Cap. P
[*Rab. Ismael.*]
[*Leo Judæ.*]
David Kimchi. R. 1200.
Arth. Lake *in cap.* 19. E
[*S. Epiphanius.*]
Lorinus. P.
[Jo. Lightfoot.]
[*Joh. Oslander.*]
[*Jo. Elias Tirserus.*]
Christoph. Pelargus. L
Benedict. Pererius in 15 p. Cap. p.
* *Andr. Rivet.* C.
[*Josias Simlerus.* C.]
And. Willet. E.
Hulder. Zuinglius.
[*Origenes.*]
[*Ludovic. Stella.*]
Rab. Simeon.
[*August. Varenius.*]

On *Leviticus.*

Cyrillus Alexand. 430.
Schelomo ben Jakar. R
[*Jehuda Sanctus.*]
Simeon ben Joachim. R
* *Jo. Lorinus.* p.
[*Chazkoni, Pesikta.*]
[*Hesychius Presbyter Hierosol.* An. 600.]
[*Radulphus Flaviacensis.* An. 1157.]
[*Joh. Ad. Oslander.*]
Origenes. 250.
Christoph. Pelargus. L
[*Aug. Varenius.*]
Pet. Serranus. p
[*Lex Sacerdotum Sacrificium Aharonis.*]
And. Willet. E
[*Jo. Wolfius.* C.
Th. Waldensis. An. 1410]

On

On *Numbers*.

[*S. Ambroſius.* 370.]
Guil. Atterſol. E
Schelomo ben Jakar. R
* *Johan. Lorinus.* P.
[*Hieronymus.*]
[*M. Lutherus.*]
[*Jo. Ferus.* P.]
Origenes. 250.

[*Rob. Canutus.* An. 1170.]
Chriſtoph. Pelargus. L.
[*Aug. Varenius.*]
[*R. Schimeon.* F.]
[*Hug. de S. Charo.*]
[*Jochai Oſiander.*]
[*Jo. Bugenhagius.* L.]

On *Deuteronomy*.

[*Jo. Gerhardus.* L.]
Schelomo ben Jakar. R.
* *Jo. Lorinus.* P.
Mart. Lutherus.
[*Jo. Ferus.* P.]
[*Arias Montanus.* P.]
[*Jo. Cocceius.* C.]
[*Wolf. Franzius.*]
Chriſtoph. Pelargus. L.
Aug. de Quiros. P.
Joh. Wolfius. C.
[*Maimonides.*]
[*Hier. Oleaſter.*]

[*Rab. Leo ben Gerſchom.*]
[*S. Greg. Nyſſen.*]
[*Auguſtinus.*]
[*Ambroſius.*]
[*Cyril. Alex.*]
[*R. Naphtali.*]
[*S. Theodoret.*]
[*Cornelius Janſenius.* P.]
[*R. Juda Leo.*]
[*Rabanus Maurus.*]
[*Nic. Ant. Mongeorgius.*]
[*Abr. Seba. Jud.*]
[Tho. Reeves.]

On *Joſhua*.

[*Adrian. Crommius.*]
Auguſtinus. 420.
* *Bonfrerius.* P.

Brentius. L.
Calvinus.
Chytræus. L.

Druſius

Druſius. C.
Jo. Ferus. p.
Levi ben Gerſom. R.
Salomon Jarchi. R.
Arth. Jackſon. E.
Corn. à Lapide. p.
Lavaterus. C.
[*Em. de Naxera.*]
[*Aloyſ. Novarinus.*]
Coſm. Magalianus. p.
Malvenda. p.
* *And. Maſius.* p.
Jo. Mayer. E.
Arias Montanus. p.
Origenes. 250.
Rupertus. Anno 1130.
* *Nicol. Serrarius.* P.Qu.
Theodoret. 440.
Toſtatus. p.
Hugo de S. Victore. 1130.
Jo. Woſius. C.
[*Phil. Hannekenius.*]
[*R. Abraham ben Jehudah.*]
[*Cajetan.*]
[*R. Jacob fil. Iſaac.*]
[*Beda.*]
[*Alex. de Hales.*]
[*Rupertus Tuit.*]
[*Ant. de Eſcobar & Mendoza.*]
[*Abarbanel.*]
[*R. Abar. Aben. Chaijm.*]
[*Iſidorus Hiſp.*]
[*Procopius Gazæus.*]
[*Jo. Hen. Hottinger.* L.]

On *Judges.*

[*Antoninus Flor.*]
Auguſtinus. 420.
* *Jac. Bonfrerius.* p.
[*Beda.*]
[*Cajetan.*]
[*Maur. Helingius.*]
Jo. Brentius. L.
Mart. Bucer. C.
[*Ev. Marcellinus.*]
[*Hugo de S. charo.*]
[*Ant. Eſcobar & de Mendoza.*]
Chytræus. L.
Jo. Druſius. C
Jo. Ferus. p.
Levi ben Gerſom. R.
Salomon Jarchi. R.
David Kimchi. R.
Corn. à Lapide. p.
Ludo. Lavater. C.
Coſm. Magalianus. p.
Malvenda. p.
[*Seb. Schmidius.*]
Pet. Martyr. C.
Jo. Mayer. E.

* *Arias*

* *Arias Montanus.* p.
Pellicanus.
Rich. Rogers. *E.*
* *Nich. Serrarius.* p.
Theodoret. 440.
Toſtatus. p.
Hugo de S. Victore. 1130.
Jo. Wolfius. C.
[*Rab. Jacob. Fil. Iſaac.*]
[*Procopius Gazæus.*]
[*Jac. Fabricius.*]
[*Chriſt. de la Vega.*]
[*Rabanus Maurus.*]
[*Caſp. de Villaroel.*]

On *Ruth.*

Aben Ezra. R.
Gab. Acoſta. p.
Ven. *Beda.* 730.
* *Jac. Bonfrerius.* p.
Jo. Brentius. L.
Chytræus. L.
Joh. Druſius. C.
[*Franc. Feverdentius.* p.]
Salomon Jarchi. R.
Corn. a Lepide. p.
Ludo. Lavater. C.
Malvenda. p.
Jo. Mayer. *E.*
Iſaac Meir. R.
Pellicanus.
* *Gaſp. Sanctius.* p.
* *Nic. Serrarius.* p.
Theodoret. 440.
Topſhel. *E.*
Toſtatus. p.
Hugo de S. Victore. 1130.
Jo. Wolfius. C.
[*R. M. Alſcheich.*]
[*Hiero. Savanarola.*]
[*Jo. Bened. Carpzovius.*]
[*Iſidor. Hiſp.*]
[*Procopius Gazæus.*]
[*Rupertus Tuit.*]
[*Rabanus Maurus.*]
[*R. Aben Ezra.*]
[*R. Sam. de Ozeda.*]
[*R. Salomon Levita.*]
[*Iſaac ben Arama.*]
[*Joſeph aben Jechiia.*]
[*Abr. Ecchellenſis.*]
[Th. Fuller.]
[*Jo. Mercer.*]
[*Corn. Meander.*]
[*Jo. Geor. Neſſelius.*]
[*Jo. Quinquarboreus.*]

On

On *Samuel.*

Jo. Brentius. L
Jo. Calvinus.
Dion. Carthuſianus. 1460.
Nic. Cauſin. P. *Diſſertationes.*
Jo. Druſius. C
[*Ludovic. de Vera.*]
[*J. Stuckius.*]
[*Jo. Hier. Sopranus.*]
Hieronymus. 400.
Schelomo ben Jaker. R
David Kimchi. R
Corn. a Lapide. p.
Malvenda. p.
Pet. Martyr. C.
[*Abarbinel.*]
[*Aharon ben Chajim.*]
[*Medraſch Schemuel liber Ritualis Schemuelis.*]
[*Ambroſius.*]
[*Ant. Florens.*]
[*Nic. Cauſinus.*]
[*Fabr. Paulatius.*]
[*Procopius Gazæus.*]
[*Cornelius Janſenius.*]
[*Rupert. Tuit.*]
[*R. Simon Judæi.*]
Jo. Mayer. *E*
Mendoza. p.
Origenes. 250.
Pellicanus.
* *Gaſp. Sanctius.* p.
* *Nic. Serrarius.* p.
Victor Strigellus. p.
Theodoret. 440.
Toſtatus. p.
Hugo de S. Victore. 1130.
And. Willet. E.

On the *Kings.*

[*Ambroſius.*]
Jo. Brentius. L
Carthuſianus. 1460.
Schelomo ben Jakar. R
Corn. a Lepide. p.
Malvenda. p.
Pet. Martyr. C
Jo. Mayer. *E*
Origenes. 250.
[*Abravinel.*]
Pellicanus.
Procopius. 520.
* *Gaſp. Sanctius.* p.
* *Nic. Serrarius.* p.

Vict.

Vict. Strigelius. C
Theodoret. 440.
Toſtatus. P
Hugo de S. Victore. 1130.
[*Antoninus.*
Beda.
Jo. Druſius. C
Iſidorus Hiſpal.
Eucherius Lugd.
Sam. Laniado. R
Franc. Olyſſiponenſis.
Rupertus Tuit.
Jo. de Corduba.
Nic. Friſchlinus.
Jo. Bugenhagius.
Evang. Marcellinus.
Sebaſt. Schmidius.]

On the *Chronicles.*

Carthuſianus. 1460.
Jo. Druſius. C
Hieronymus. 400.
Simeon ben Joachim. R.
Salomon Jarchi. R
Corn. a Lapide. P
Ludo. Lavater. C
Malvenda. P.
Jo Mayer. E
Procopius. 520.
* *Gaſp. Sanctius.* P
* *Nic. Serrarius.* P
Theodoret.
Toſtatus. P
[*Antoninus.*
Math. Frider. Beckius.
Beda.
Fab. Bidenbachius.
Jacobus Rex.
Seb. Leonhardus.
Hug. de S. Charo.
Joſeph. aben Jechiel. R
Baſil. Zanchius.]

On *Ezra.*

Aben Ezra. R
Ven. Beda. 730.
Jo. Brentius. L.
Salomon Jarchi. R
Simeon ben Joachim. R
Corn. a Lapide. P
Lavaterus. C
Malvenda. P
Jo. Mayer. E
Procopius. 520.
* *Gaſp. Sanctius.* P
Hugo de S. Victore. 1130.

Jo. Wolfius. C
[*Theod. Bibliander.*
Nic. Lombardus.
Jo. Paul. Oliva.
Luc. Oſiander.
Will. Pemble.
Vict. Strigellius.
Rupertus.
Jo. Wandalinus.
Victorinus.]

On *Nehemiah.*

Beda. 730.
Brentius. L
Ferus. P
A Lapide. P
Lavaterus. C
Malvenda. P
Jo. Mayer. E
Mr. Pilkinton. E
* *Nic. Serrarius.* P
Jo. Wolfius.
[*Hugo de S. Charo.*
Adr. Crommius.
Fab. Paulutius.
Arn. Mengeringius.
Jo. P. Oliva.
Cornelius Schonæus.]

On *Eſther.*

Brentius. L
Cowper. E
Druſius. C.
Franc. Fevardentius. P
Salomon Jarchi. R
Corn. a Lapide. P
Lavaterus. C
Malvenda. P
Jo. Mayer. E
Pet. Merlinus. C
Rabbanus Maurus. 150.
* *Gaſp. Sanctius.* P.
* *Nic. Serrarius.* P. Queſt.
Jo. Wolfius. C
[*Didac. de Celada.*
Leand. Montan. de Murcia.
Portiones Levitæ Schelomo Halleri.
R. Moſ. Alſcheich.
Lud. Hen. Aquinas.
Oliv. Bonartius.
R. Elieſer German.
R. Eliſa Gall.
Lechem Setharim.
R. Abr. Tſabulon.
R. Salom. fil. Tzemach.
Rabboth.
S. Pagninus.]

On

On *Job.*

Mr. Abbot. *E.*
Aben Ezra. R
Auguſtinus. 420. Annot.
Jo. Bolducus. p
Jo. Brentius. L
Broughton. *E*
Jo. Calvinus.
Joſ. Caryl. *E*
Catena 24. *Græc. Doct.*
Jo. Cocceius. C
Balth. Corderius. p
Jo. Druſius. C
Jo. Ferus. p
Levi ben Gerſom. R
Gregorius Mag. 600.
Heſychius. 400.
Schelomo ben Jakar. R
Ludo. Lavaterus. C
Moſes ben Maimon. R
* *Jo. Mercerus.* C
Pet. Merlinus. C
Origenes. 250.
* *Jo. de Pineda.* p
[Biſhop *Patrick*'s Paraphraſe. *E*]
* *Gaſp. Sanctius.* C
Aug. St. Eugubinus. p
Didacus à Stunica. p
[*Sebaſt. Schmidt.* L
Ambroſius.
R. Iſac. ben. Aromo.
R. Simeon Duran.
R. Abr. Perizol.
R. Obad. Sephorno.
S. Theodoret.
Fr. Spanhemius fil.
Jo. Senault.
Jo. Schragmullerus.
Ivarus Stubæus.
Catena in Jobum.
Jo. Meiſnerus.
Tho. Malverda.
Hen. Johngen.
Phil. Codurcus.
Will. Zeſchius.]

On the *Pſalms.*

Abbot. *E*
Aben Ezra. R
Hen. Ainſworth. *E.*
Ameſius. C
Amyraldus. C. Paraph.
Ant. Angelius. p
Tho. Aquinas. 1270.
Auguſtinus. 420.

Fred. Balduinus. L
Beda.
Bellarminus. p
Bez.a. C
Calvinus.
Carthusianus. 1460.
Cartwright on 15 *Pſ.* E
Catena Græc. Patrum.
Dickſon. E.
Dan. Dike 124 *Pſ.* E
Downham. 15 *Pſ.* E
Euthymius. 1180.
St. Fabritius. C. *Concion.*
* Jo. Foord. E
[*Bp.* Patrick's *Paraph.* E.]
* *Gilb. Genebrardus.* P
Levi ben Gerſom. R
Gouge on 116. E
* *Dr.* Hammond. E
* *Martin. Geierus.* L.
Conradus Hereſhachim. p
Hieronymus. 400.
Arth. Jackſon. E
Corn. Janſenius. p
Salomon Jarchi. R
David Kimchi. R
Pet. Lombardus. 1160.
Jo. Lorinus. p
Malvenda. p
Marloratus. C
Dr. Mayer. E
Mollerus. C
Ar. Montanus. p
* *Muis.* p
Wolf. Muſcul. C
Bp. Nicolſon. E
Guil. Pariſienſis. 1240.
[*Bp.* Patrick's *Paraph.* E]
Pierſon *on* 27, 84, 85, 87. E
Pitiſcus. C
Biſhop Reynolds *on the* 110. E
Rob. Rollocus. C
Abra. Sculterus C.
Sedgwick *on* 23 *Pſ.* E
Aug. Steuch. Eugubinus. E
Vicars. E
[*Guil. Damaſus.*
Ambroſius.
S. Baſilius.
Ephrem Syrus.
Tho. Le Blanck.
Bruno Aſtenſis. An. 1120.
Mart. Bucer.
Bruno Colonienſis. A. 1100
Bruno Herbipolenſis. An. 1040.
Rein. Backius.
Hug. de S. Charo.
Chriſt. Danderſtadius.
S. Epiphanius.
Marc. Ant. Flaminius.
Joh. Gerhard.
Greg. Nyſſen.
Petr. Habercornius.

Haymo

Haymo Halber. An. 853.
Georg. Heſerus.
Alcuinus.
Arnobius.
Anton. Ageleius.
S. Athanaſius.
Aſterius Scythopolitanus. An. 380.
R. Salom. Attias.
Bened. Auguſtinus.
Ambr. Ansbertus.
Aurel. Caſſiodorus. A. 514.
Cajetanus. p
S. Chriſoſtom.
Jo. Cocceius.
Didymus Alexand. An. 380.
Jo. Druſius.
Eraſmus.
Claud. Eſpencæus.
Euſebius Cæſar.
Rich. de Hampole.
Pet. Harentalius. A. 1380.
Nic. Hemingius.
Hen. Hopffnerus.
Hilarius Pictav. An. 360
Joachimus Abbas.
R. Iſaac ben Simſon.
John Longland.
Franc. Loyſius.
Mart. Luther.
Andr. Rivet.
R. Obad. Sephorno.
Hier. Savonarola.
Jo. Schröderus.
Gaſp. Sibelius.
Jo. Snaningius.
Phil. Melanchthon.
Jo. Maldonat.
Mat. Martinius.
Geor. Menzius.
Nicetas.
Proſper. An. 444.
Jo. Pricæus.
S. Theodoret.
S. Theophylactus. A. 1081
Jo. Lud. Vives.
Georg. Wicelius.]

On the *Proverbs.*

Aben Ezra. R
Anton. Agelius. p
Ro. Baynus. p
Ven. *Beda.* 730.
* *Tho. Cartwright.* C
Jo. Dod.
* *Geierus.* L.
Levi ben Gerſom. R
Hieronymus. 400.
Rob. Holcot. 1350.
Janſenius. p
Jermyn. E

David Kimchi. R
A Lapide. p
Lud. Lavater. C.
Luther. Annot.
Dr. Mayer. *E.*
Melancthon. L
* *Jo. Mercerus.* C
Guil. Parisiensis. 1240.
[*Bp.* Patrick's *Paraph.* E]
* *Salazar.* p
Fran. Taylor. *E*
Jo. Trap. *E*
[*Ambrosius.*
Augustinus.
Basilius.
S. Bidembachius.
Beda.
Vitus Besoldus.
Catena Græcorum Patrum.
Abr. Calovius.
Hugo de S. Charo.
Jo. Cocceius.
Jo. Collet.
Mich. Cope.
Alv. Gomez.
Ja. Duport.
R. Abr. ben Jehudah Chassai.
R. Mos. Alsheich.
R. Meir Arama.
Jos. Aben Jechiia.
Kasuenaki.
Baal Akeda.
Christ. Egenolphus.
Jan. Vitalis à Furno.
Petrus Gorsius.
Greg. Neocæsar.
Isaac ben Simon.
R. Salom. Jarchi.
Honorius Augustodun. A. 1130.]

On *Ecclesiastes.*

Aben Ezra. R
Beda. 730.
Bonaventura. 1280.
Jo. Brentius. L
Hugh Broughton. *E*
* *Tho. Cartwright.* C
Jo. Cotton. C
Jo. Ferus. p
* *Geierus.* L
Thomas Granger. *E*
Gregorius Neocæsariensis. 24. Paraph.
Greg. Nyssenus. 380. *Conc.*
Hieronymus. 400.
Jansenius. p
Salomon Jarchi. R
Jermyn. *E*
[*Corn. a Lapide.* p]
Lavaterus.

Lavaterus. C
Lorinus. p
Lutherus. Annot.
Malvenda. p
Isaac Meir. R
Melanchon. L
* *Mercerus.* C
Guil. Parisiensis. 1240.
[*Bp. Patrick's Paraph.* E]
* William Pemble. *E*
* *Jo. de Pineda.* p
Franc. Sanchez. p
Serrarius. p
Tollenarius. p
Hugo de S. Victore. 1130
Jo. Trap. *E*
[*Albert. Flac. Alcuinus.*
Sixt. Amama.
R. Sam. Arepot.
Ar. Montanus.
Casp. Brochmanus.
Laur. de Bruno.
Hugo de S. Charo.
Gasp. Sanctius.
Jo. Claius.
Jo. Cocceius.
Tho. Drant.
Jo. Drusius.
R. Elisha Gal.
Sam. Glonerus.
Jos. Hall.
Oecumenius.
Olympiodorus.
R. Sam. Cohen de Pisa.
Corn. a Lapide.
Casp. Sibelius.
Aug. Varenius.
Jo. Ursinus.
Jo. Warenfels.]

On the *Canticles.*

Ant. Agelius. p
Aben Ezra. R
Hen. Ainsworth. *E*
Hen. Alsted. C
Anselmus. 1100.
Tho. Brightman. *E*
Carthusianus. 1460.
Catena. Græc. Patrum.
Jo. Cotton. *C.*
Gilbert. Foliot. 1187.
Mart. Delrius. p
* *Mich. Ghisler.* p
Gregorius Mag. 600.
Hieronymus. 400.
Salomon Jarchi. R
Arth. Jackson. *E*
Lutherus.
Jo. Mercerus. C
Malvenda. p
Guil. Parisiensis. 1240.

[Bp. Patrick's Paraph. E.
De Ponte. P.
Pſellus. 850.
Robotham. E.
* Gaſp. Sanctius. P.
Paulus Sherlogus. P.
* Theodoretus. 440.
[Alb. Flac. Alcuinus.
Lud. ab Alcaſar.
Auguſtinus.
Beda.
Bernardus.
Jo. Brandmullerus.
Jo. Carpathus.
Mat. Catacuzenus.
M. Aurel. Caſſiodorus.
Jo. Cocceius.
Hugo de S. Charo.
Alphon. Dominicus.
Roder. Doſma Belgada.
Ja. Durfeldus.
Libert. Fromondus.
Corn. a Lapide.
R. Abr. Laniado.
Jo. Paul. Oliva.
Origenes.
Andr. Sennertus.
Simeo ben Jochai.
Car. de Veil.
Mat. Varſavienſis.]

On Iſaiah.

Abarbanel. R.
Aben Ezra. R.
Did. Alvarez. P.
Tho. Aquinas. 1270.
Beda. 730.
Jo. Brentius. L.
Hen. Bullingerus. C. Hom.
* Calvinus.
David Chytræus. L.
* Cyrillus Alex. 420.
W. Day. E.
Euſeb. Cæſari. 320.
Fran. Forerius. P.
Hieronymus. 400.
Salomon Jarchi. R.
David Kimchi. R.
Carn. a Lapide. P.
Lutherus.
Malvenda. P.
Marloratus. C.
Arias Montanus. P.
Hen. Mollerus. C.
Alex. Morus. C. in cap. 53.
Wolf. Muſculus. C.
Oleaſter. P.
Mich. de Palatio. P.
Hect. Pintus. P.
Barthol. Pitiſcus. C.
Procopius. 520.
Aug. de Quiros. P.

Gaſp.

Gaſp. Sanctius. p
Abra. Scultetus. C
[*R. Meir Arama.*
Baſilius.
The. Bibliander.
Jo. Chryſoſtom.
Jo. Cloppenburg.
Jo. Cocceius.
Hugo de S. Charo.
Didymus Alexand.
Jo. Draconites.
Jo. Fechtius.
Joach. Florens.
Tho. Gataker.
Haymo.
Ja. Helwigius.
Heſychius.
Conſt. L' Empereur.
Adr. Junius.
Ab. Joachim.
Hier. Naphtali.
Jo. Olearius.
Mic. de Palacio.
Seb. Schmidt.
Theodoret.
And. Waranay.
Ja. Wellerus.
Zwinglius.]

On *Jeremiah.*

Abarbanel. R
Tho. Aquinas. 1270.
Jo. Brentius. L
Bullingerus. C. Hom.
* *Jo. Calvinus.*
Chr. a Caſtro. p
David Chytræus. L
* *Pet. a Fugueiro.* P. Par.
* *Mich. Ghiſlerus.* p
Hieronymus. 400.
Salomon Jarchi. R
David Kimchi. R
A Lapide. p
Maldonatus. p
Malvenda. p
Origenes. 250.
Amandus Polanus. C
* *Sanctius.* p
* *Theodoretus.* 400.
Dan. Toſſanus. C. Paraph.
[*Ambroſius.*
R. Meir Arama.
Thom. Bangius.
Th. de Beira.
S. Chryſoſtom.
Jo. Cocceius.
Guil. Damaſus.
Mar. Delrio.
E. Edſardus.
Jo. Forſterus.
Jo. Hulſemannus.
Barth. de Martyribus.

Rabanus

Rabanus Maurus.
Oecolampadius.
Jo. Hen. Urſinus.
Geo. Weiſſius.
Hen. Werenberg.]

On the *Lamentations of Jeremiah.*

Aben Ezra. R
Gab. Acoſta. p
Tho. Aquinas. 1270.
Bonaventura. 1280.
Broughton. *E*
Bullingerus. C
* *Jo. Calvinus.*
Alp. a Caſtro. p
Mart. Delrius. p
Ferus. p
* *Pet. a Figueiro.* p
Hieronymus. 400.
Salomon Jarchi. R
Corn. a Lapide. p
Jo. Maldonatus. p
Benedictus Mandinus. p
* *Pet. Martyr.* C
Iſaac Meir. R
Melanchon. L
Origenes. 250.
Hector Pintus.
Amandus Polanus. C
* *Gaſp. Sanctius.* p
* *Theodoret.* 440.
Dan. Toſſanus. C
John Udal. *E*
Hugo de S. Victore. 1130.
Zuinglius.
[*R. Joel Aben Shoaib.*
R. Moſ. Alſheich.
Jo. Quinquarboreus.
Cyril Alex.
Hugo de S. Charo.
Jo. Hulſemannus.
Jo. Jacomotius.
R. Sam. de Ozeda.
Paſchaſius Ratbertus. An. 850.
Ant. del Rio.
Ad. Siberus.
Fr. Tayler.
R. Sam. Vida.]

Upon *Ezekiel.*

Abarbanel. R
* *Calvinus.*
Carthuſianus. 1460.
Gregorius Mag. 600.
Hieronymus.

Hieronymus. 400.
Salomon Jarchi. R
Junius. C
A Lapide. p
Lavaterus. C
Maldonatus. p
Origenes. 250.
Hector Pintus. p
Pellicanus. P Z
Amandus Polanus. C.
* *Gasp. Sanctius.* p
Pet. Serranus. p
* *Theodoretus.* 440.
* *Villalpandus.* p

Steph. Zegedinus. C
[*Auguſtinus.*
Hugo de S. Charo.
Jo. Cocceius.
Fran. Forerius.
Wil. Greenhil.
Haymo.
Fr. Junius.
Jo. Muſæus.
Luc. Oſiander.
Hier. Pradus.
Hier. de Pertoles.
Hier. Savanarola.
Ægid. Strauch.]

On *Daniel.*

Abarbanel. R
Aben Ezra. R
Hen. Alſted. C
Tho. Aquinas. 1270.
Broughton. *E*
Bullingerus. C
* *Calvinus.*
Carthuſianus. 1400.
Geierus. L
Levi ben Gerſom. R
Conradus Graſerus. C
Hieronymus. 400.
Fran. Junius. C
Corn. a Lapide. p
Lutherus.
Maldonatus. p

* *Joſ. Mede Hebdom. in Daniel.* E
[Dr. H. Moor.]
Melanchthon. L
Arias Montanus. p
* Parker. *E*
Ben. Pererius. p
Hector Pintus. p
Amandus Polanus. C
Rollocus. C
* *Sanctius.* p
* *Theodoretus.* 440.
Jo. Wigandus. L
* And. Willet. *E*
[*R. Moſ. Alſcheich.*
Lu. de Alcaſar.
Ambroſius.

Ambrosius.
Augustinus.
Franc. Borgia.
Bar. Magerus.
Jo. Suaningius.
R. Jos. Taitsak.
Aug. Varenius.
Herm. Wingendorpius.
Abr. Calovius.
Jo. Carpzovius.
Mart. del Castillo.
Did. de Celada.
S. Chrysostom.
Jo. Cocceius.
Dan. Cramerus.
Hier. Drexelius.
Const. L' Empereur.
Mart. Geierus.
Jo. Gezelius.
Jo. Huldricus.
Jo. Hulsemannus.
Rob. Jansonius.
R. Jos. Jachiada.]

On the Twelve Minor Prophets.

Abarbanel. R
Aben Ezra. R
Beda. 730.
* *Calvinus.*
Carthusianus. 1460.
Alphonsus } *a Castro.*
Christoph. }
Cyrillus Alexand. 430.
Danæus. C
Drusius. C
Ste. Fabricius. C. concio.
Pet. a Figueiro. p
Hemmingius. C
Hieronymus. 400.
George Hutchison. C
Salomon Jarchi. R
David Kimchi. R
Corn. a Lapide. p
Arias Montanus. p
Dr. Mayer. E
Fran. Ribera. p
* *Gasp. Sanctius.* p
* *Jo. Tarnovius.* L.
* *Theodoretus.* 440.
M. Trap. E
[*Albertus Magnus.*
R. Mos. Alsheich.
Hugo de S. Charo.
Hesychius.
Jo. Himmelius.
Ægid. Hunnius.
Mic. de Palacio.
Conr. Rittershusius.
Jac. Tirinus.
Aug. Varenius.
Jo. Winckelmannus.
Car. de Veil.]

On

On *Hoſea.*

Jo. Brentius. L
Jer. Burroughs. E
Hiero. Guadalupenſis. L
Lutherus.
Balthaſar Meiſnerus. L
* *Jo. Mercerus.* C
Hen. Mollerus.
Amandus Polanus. C
Bp. Reynolds. E
* *And. Rivet.* C
Dr. Sibs. E
Imman. Tremelius. C
Theophylactus. 900.
* *Hieron. Zanchius.* C
[*Dr.* Pocock.
Jo. Albertius.
Gabr. Alvarez.
Abr. Calovius.
Jo. Druſius.
Phil. Heilbrunnerus.
Andr. Kunadus.
Hier. Oſorius.
Jo. Fr. Nicolaus.
Jo. Philippæus.
Dav. Paræus.
Ruffinus.
Jo. Steuberius.
Jo. Tarnovius.
Jo. Hen. Urſinus.
Jo. Willemer.
Jo. Winckelmannus.]

On *Joel.*

Benjam. Bonerus. L. Par.
Joan. Faber. P
Lutherus.
* *Mercerus.* C
Hugo de S. Victore. 1130.
[*Ben. Bonerus.*
Abr. Colovius.
Dan. Cramerus.
Lam. Danæus.
Steph. Fabricius.
Gilb. Genebrardus.
R. Sal. Jarchi.
R. Dav. Kimchi.
Jo. Leuſden.
Ed. Liveleius.
Mart. Luther.
Mat. Aarhuſius.
Moſ. Pflacherus.
Lavinus Ponchenius.
Mat. Quadratus.
Quirinus Reuterius.
Elias Schadæus.
Simon Simonides.
Sebaſt. Toſcano.]

On

On *Amos.*

Seb. Benefield. *E*
J. Brentius. L
Lutherus.
* *Mercerus.* C
Mat. Quadratus. p
Ruffinus. 400.
[*Aben Ezra.*
Chriſt. a Caſtro.
Hugo de S. Charo.
Cyril. Alex.
Lam. Danæus.
Jo. Druſius.
Jo. Gerhard.
R. Salom. Jarchi.
Dav. Kimchi.
Jo. Quinquarboreus.
Quir. Reuterus.
Elias Schaddæus.
Dav. Paræus.
Hier. Savanarola.]

On *Obadiah.*

Mart. Lutherus.
Edw. Marbury. *E*
* *Mercerus.*
* J. Rainoldus. *E*
Hugo de S. Victore. 1130.
[*Aben Ezra.*
Andr. Acolutus.
Mar. del Caſtillo.
Hugo de S. Charo.
Lud. Crocius.
Jo. Druſius.
Lud. Capellus.
Jo. Himmelius.
Sal. Jarchi.
R. David Kimchi.
Fr. Lambertus.
Lu. de Leone.
Jo. Leuſden.
Aug. Pſifferus.
James Pilkinton.
Gu. Poſtellus.
Jo. Tarnovius.
J. Urſinus.
Mat. Waſmuthus.]

On *Jonah.*

* Bp. Abbot. *E*
Gab. Acoſta. p
Atterſol. *E*
* *Pet. Baro.* C.

Jo.

Jo. Brentius. L
Fran. Fevardentius. p
Fran. Junius. C
* Bp. King. E.
Lutherus.
* Joan. Mercerus. C
Theophylactus. 900.
Jo. Treminius. p
[Aben Ezra.
Ambrosius.
Pet. Agermannus.
Tho. Bangius.
F. Bidenbachius.
S. Chrysostomus.
Jo. Cocceius.
Jo. Bugenhagius.
Christ. a Castro.
Jo. Drusius.
S. Ephrem.
Jo. Gerhardus.
Si. Grynæus.
J. Grossius.
Rud. Gualtherus.
S. Hieronymus.
Bar. Krackewitz.
Jo. Leusden.
Maximus Taurinensis. An. 422.
Geor. Moebus.
Jo. Moingenatus.
Theo. Petræus.
Aug. Pacinchellus.
A. Pfeifferus.
Fr. Quarles.
An. Rivet.
Ab. Rockenbach.
Fr. de Salinæ.
Bal. Scheidius.
Ja. Stockerus.
Jo. Tarnovius.
Tertullianus.
S. Theodoretus.
Jo. Wolderus.]

On *Micah.*

Jo. Brentius. L
* Da. Chytræus.
Lutherus.
[Dr. Pocock.
S. Ambrosius.
Tho. Bangius.
Theo. Bibliander.
Theod. Billicanus.
Jo. Drusius.
Dan. Cramerus.
Nic. Eisenius.
Fulgentius. An. 508.
Lud. Capellus.
Ant. Gilbius.
Albert. Graverus.
Casp. Graierus.

Fr.

Fr. Lambertus.
Phrygio.
H. Savonarola.
Jo. Tarnovius.
Jo. Zinlerus.]

On *Nahum.*

* *Da. Chytræus.* L
Ludo. Crocius. L
Lutherus.
Hector Pintus. p
Theophylactus. 900.
Jo. Winkelmannus. L
[*Lud. Capellus.*
Hugo de S. Charo.
Jo. Druſius.
Mat. Hafenrefferus.
Jo. Himmelius.
Cyp. de la Huerga.
Ja. Janſonius.
Joachim Abbas.
Julianus Toletanus. An. 680.
Fr. Lambertus.
Jo. Mercerus.
Nico. Petræus.
Aug. de Quiros.
Jo. Tarnovius.
J. H. Urſinus.]

On *Habakkuk.*

* *Chytræus.* L
Lutherus.
Marbury. E
Winkelmannus.
[*Ant. Agellius.*
S. Ambroſius.
S. Auguſtinus.
Det. de Ariſtizaval.
Th. Beaucamis.
Beda.
Wol. Capito.
Jo. Druſius.
Helv. Garthius.
Lud. Capellus.
Ant. de Guevara.
Mat. Hafenrefferus.
Jo. Himmelius.
Ja. Janſonius.
Ev. Marcellinus.
Il. de Padilla.
Nic. Petræus.
Urb. Regius.
Wil. Strong.
Lud. de Tena.
Theophylact.
Jo. Wigandus.
Jodoc. Willichius.]

On

On *Zephaniah.*

* *Martin. Bucerus.* C
Lutherus.
Jo. Winkelmannus. L
[*Lud. Capellus.*
Jo. Cæſar.
Chriſ. de Contreras.
Lam. Danæus.
Jo. Druſius.
Jo. Himmelius.
Jo. Larenus.
Urb. Regius.
Nico. Selneccerus.
Jo. Tarnovius.]

On *Haggai.*

Frid. Balduinus. L
Jo. Ecchius. P
Phil. Melanchthon. L
Rainolds.
Didacus a Stunica. P
Balthaſar Willius. C
Winkelmannus. L
[*Abarbanel.* R
Ja. Brocardus.
Chriſ. Cornerus.
Jo. Draconites
Jo. Himmelius.
Jo. Mercerus.
Dav. Paræus.
Urb. Regius.
Lud. Capellus.
Rupertus Tuit.
H. Schilterus.
Geor. Vallius.
Aug. Varenius.
Geor. Wicelius.
Ba. Willius.]

On *Zechariah.*

Frid. Balduinus. L
* *Da. Chytræus.* L
Lutherus.
Phil. Melanchthon.
* Will. Pemble.
Jo. de Reyroles. P. Queſt.
Didacus a Stunica. P
Balth. Willius. C
[*Sa. Bohlius.*
Lud. Capellus.
Abr. Calovius.
Hugo de S. Charo.

Lu. Crocius.
Jo. Dorſchæus.
Jo. Draconites.
Lam. Danæus.
Joh. Grynæus.
Ja. Fabricius.
Fra. a Meſſana.
Hier. Oſorius.
Al. Perez.
Hier. de Prado.
Alv. Roxa.
Gaſp. Sanctius.]

On *Malachy.*

Gab. Acoſta. p
Frid. Balduinus.
Dan. Chytræus. L
Jo. Martinus. C
Melanchthon. L
Hen. Mollerus. C
Amandus Polanus. C
Aug. de Quiros. p
Will. Sclater. *E*
* Rich. Stock. *E*
Balth. Willius. C
Winkelmannus. C
[*Dr.* Pocock.
S. Ambroſius.
Sa. Bohlius.
Ja. Brocardus.
Lud. Capellus.
Jo. Draconites.
Pet. Figuerus.
Jo. Himmelius.
Elias Hutter.
Ste. Iſa. Levita.
R. Kimchi.
Jo. Martinius.
Oſius.
Jo. Oecolampadius.
Matur. Quadratus.]

Upon the *New Teſtament.*

Ben. Aretius. C
* *Theod. Beza.* C Ann.
Carthuſianus. 1460.
* Tho. Cartwright. *E*
Catena Græc. Patrum.
Druſius Annot.
* *Eraſmus.* P Paraph.
Fulk. *E*
Gregorius Mag. 600.
* *Dr.* Hammond. *E*
* *Heinſius.* C Ann.
Fla. Illyricus. L
Cor. a Lapide. p
Dr. Lightfoot. *E*

Marlo-

Marloratus. C
Jo. Mayer. E.
Zac. Muthesius. L
Alph. Salmeron. p
* *Schmidius.* Annot. L.
Dan Tossanus. C
Jo. Trap. E
[*Alulphus Fornacensis.*
Hen. Alstedius.
S. Augustinus.
Hen. Bullingerus.
Jo. Brentius.
Jo. Benedictus.
Ven. *Beda.*
Christus Betuleius.
Nic. du Bois.
Jo. Boisius.
Cajetanus.
Abr. Calovius.
Ja. Capellus.
Lu. Capellus.
Adr. Cocquius.
Jo. Camero.
Chr. Crinesius.
Jo. Croius.
Lud. de Dieu.
Jo. Dilherrus.
Jo. Dougtheus.
Jo. Drusius.
Jo. Gagneius.
Tho. Gataker.
Jo. Gastius.
Jo. Gerhardus.

Ant. Godeau.
Rud. Gualtherus.
* *Hugo Grotius.*
Otho Gualtperius.
Huldr. Herlinus.
D. Norton Knatchbul.
Didac. Lopez.
Ed. Leeus Archiep. Ebor.
Edw. Leigh.
Ger. Lorichius.
Aug. Marloratus.
Pet. Marus.
Alex. Morus.
Jo. Morus.
Bap. de la Nuza.
Origenes.
Jo. Er. Ostermannus.
Seb. Pfochenius.
Joach. Reimerus.
Ja. Revius.
Gasp. Salzedo.
Jo. Schlichtingius. S
Andr. Schottus.
Jos. Simlerus.
Smaragdus Abbas. Ann. 843.
Hen. Stephanus.
Vic. Strigelius.
Steph. Szegedinus.
Vst. Theodorus.
Pet. Thyræus.
Mart. Trostius.
Gadbrand. Thorlacus.

Theod. Thummius.
Aug. Triumphus.
Laur. Valla.
Ger. Vervoeſt.
Bald. Walæus.
Nic. Zegerus.
Huld. Zwinglius.]

Upon the Four Goſpels.

Tho. Aquinas. 1270.
Ben. Aretius. C
Auguſtinus. 420.
Sebaſt. Barradius. p
Jo. Brentius. L
* *Luc. Brugenſis.* p
Mart. Bucerus. C
Bullingerus. C
[*Georg. Calixtus.*]
* *Calvinus.*
* Cartwright. C
Catena Aurea.
* *Chemnitius.* L
Ada. Centzen. p 2 vol. fol.
* *Lud. de Dieu.* C
J. Gerſon. 1420.
Nic. Gorranus. 1350.
Hieronymus. 400.
* *Cor. Janſenius.* p
Dr. Lightfoot. *E*
Maldonatus. p
Bened. Mandinus.
Jo. Mayer. *E.*
Arias Montanus. p
Aloyſius Novarinus. p
Guido de Perpiniano. p
Rupertus. 1120.
Alphon. Salmeron. p
Sculteti. C
* *Theophylactus.* 900.
Dan. Toſſanus. C
Jo. Trap. *E*
Hugo de S. Victore. 1130.
[*Wolzogenius.* S
Balduin. Walæus.
Anſelmus.
Arnobius.
Jo. Aleſius.
Jo. Arborius.
Ja. de Auzoles.
Chriſtoph. Althoferus.
Did. de Baeza.
Gi. Balbus.
Luc. Backmeiſterus.
Nat. Beda.
Jo. Benedictus.
Jac. Bonfrerius.
Anton. Broeckwæus.
Jo. Buiſonius.
Jo. Bourgheſius.
Joach. Camerarius.
Seraph. Capponus.

Paul.

Paul. Crellius.
Al. Copus.
Jo. Cluverius.
Laur. Edingerus.
Euſebius Cæſarienſis. An. 330.
Euſebius Emiſenus. An. 360.
Euthymius. An. 1118.
Joſ. Ferrerus.
Jo. Gerhardus.
* *Cor. Janſenius Gandavenſis.*
Cor. Janſenius Iprenſis.
Dav. Klugen.
S. Gregorius Mag.
S. Greg. Nazian.
Jo. de la Haye.
Nico. Hemmingius.
Hen. Jongken.
A Lapide.
Luc. Loſſius.
Jo. Lotichius.
Eilk. Lubinus.
Sev. Lubomlius.
Pol. Lyſerus.
Carol. Molinæus.
Phil. de Noira.
Conr. Pellicanus.
Jo. Rubus.
Eman. de Sà.
Chriſt. Sandius.
Fr. Spanhemius.
Staniſl. Socolovius.
Jo. Sylveira.
Rob. Stephanus.
Laur. Susbiga.
Caſp. Sagittarius.
Ger. Jo. Voſſius.
* *Hiſtoria & Concordia Evangelica. Pariſiis.* 1660.]

On *Matthew.*

* *Anonymus*, ſaid to be *Chryſoſtom.*
Anſelmus. 1100.
Aquinas. 1270.
Alphon. Avendanus. P
Auguſtinus. 420.
[*Catena Gr. Patr.*
Bucerus (*Mart.*)
Paul. de Palacio.]
Crellius. S.
* *Chryſoſtomus.* 400.
Dav. Dickſon. C
* *Epiſcopius.*
Ferus. P
Rod. Gualtherus.
Claud. Guilliandus. P

Hieronymus. 400.
Hilarius. 350.
Phil. Melanchthon. L
Gasp. a Melo. P
* *Musculus.* C
Aloys. Novarinus. P
Origenes. 250.
Guil. Parisiensis. 1240.
[*Chr. Pelargus.* L Quæst.]
Angelus de Paz.
Rob. Stephanus. C
Dan. Tossanus. C
* *Tostatus.* P An. 1440.
[*Ambrosius.*
Ant. Albirius.
Albertus Magnus. An. 1240.
Laur. de Aponte.
Bened. Aretius.
Tilman. Aquensis.
S. Athanasius.
Jac. Astudillo.
S. Basilius Seleuc. An. 450.
Benedictus XI. An. 1342.
Bernardus.
Læl. Bisciola.
The. Bibliander.
Casp. Bertramus.
James Buck.
Bonaventura. An. 1256.
Chr. Blackwood.
An. Bonticcius.
Hen. Bullinger.
Nic. Buccasenus.
Lud. Capellus.
Hug. de S. Charo.
S. Chromatius. An. 390.
Jo. Cocceius.
Gundisalv. Correa.
Pet. Courtin.
Casp. Cruciger.
S. Cyprianus.
Balth. Corderius.
Chr. Danderstadius.
Jo. Deutschmannus.
Lam. Danæus.
Cunman. Fliusbachius.
Seb. Froschelius.
Tho. Fuller.
Matth. Furmannus.
Jo. Gerhard.
Fr. Gomarus.
Jac. Gerschonius.
Christ. Grammaticus.
Salom. Gesner.
S. Gregor. Nyss.
Hier. de Guevara.
Fra. Guharez.
Christ. Hegendorffius.
Jo. Huysinga.
Jo. Hesselius.
Jacobus Rex.
Tho. James.
Fra. Junius.
Petr. Kirstenius.
John Lightfoot.

Hen.

Hen. Luitenius.
Mart. Luther.
Chr. Matthias.
Jo. Maior.
Jo. Meiſnerus.
Alex. Morus.
Pet. de Morales.
Seb. Munſterus.
Jo. Oecolampadius.
Nic. Oranus.
Ric. Pampolitanus. An. 1344.
Dav. Paræus.
Alex. Pelegrinus.
Anton. Perez.
Ed. Philips.
Will. Perkins.
Jo. Pricæus.
Pet. Poſſinus.
Mart. Piſtor.
Paſch. Radbertus.
Caſſ. Reinius.
Steph. de Salazar.
Jo. Saubertus.
Fauſt. Socinus.
Sebaſt. Schmidius.
Chr. Sanctiſius.
Theod. Schnepſius.
Dav. Schrammius.
Abr. Schultetus.
Caſp. Sibelius.
Mart. Spielenbergerus.
Greg. Strigenitius.
Jo. Sylvanus.
Theod. Thummius.
Titus Boſtrenſis. An. 361.
Will. Tyndal.
Guil. de Tormas.
Carolus de Veil.
Jo. Wandalinus.
Petr. Wiuſtrupius.
Fran. Zichemius.
Fran. Zidron.]

On *Mark.*

Albertus M. 1280.
Beda. 730.
[*Catena Gr. Patr. Poſſini.*]
Lamb. Danæus. C Queſt.
Jo. Gerſon. 1420.
Angel. del. Paz. p
* *Rob. Stephanus.* C
Jo. Winkelmannus. L
Vital. Zuccolo. P Hom.
[*Bened. Aretius.*
Hen. Bullinger.
S. Chryſoſtom.
Jo. Brentius.
S. Cyrillus.
Jo. Cocceius.
Chriſt. Danderſtadius.

Jo. der la Fuente.
Gregorius Mag.
Rod. Gualtherus.
Christ. Hegendorffius.
S. Hieronymus.
Jo. Hoffmeisterus.
Jo. Lightfoot.
Mart. Luther.
Oswald Myconius.
Aloysius Novarinus.
Nicetas Paphlag.
Georg. Petterus.
Eras. Sarcerius.
Stanisla. Socolovius.
Mart. Spilenbergius.
Jo. Suarez.
Jo. Nep. Sylvanus.
Car. de Veil.
Victor. Antiochenus.]

On *Luke.*

Ambrose. 730.
Beda. 730.
Bonaventura. 1280.
Catena Græc. Patrum.
Isid. Clarius. P
Hier. Guadalupensis. P
Gas. Melo. P
Origenes. 230.
Angelus de Paz. P
* *Rob. Stephanus.* C
Did. Stella. P
* *Fran. Tolet.* P
Vit. Zuccolo. P
[*Ælredus.*
Bened. Aretius,
S. Augustinus.
Hen. Bullinger.
Rutil. Benzonius.
Bruno Astensis.
Hugo de S. Charo.
Jo. Cocceius.
Fran. de S. Cyrillo.
Bened. Fernandez.
Jo. Ferus.
Gasp. Finchius.
Fr. Gomarus.
Alph. de Horocko.
Jac. Jansonius.
Laur. Justinianus.
Jo. Lightfoot.
Jo. Lomererus.
Mart. Luther.
Franc. Mayron.
Aloys. Novarinus.
Jo. Pricæus.
Eras. Sarcerius.
Claud. Seyssellus.
Rudol. Simler.
Mich. Siricius.
Fran. Suarez.

Timothe-

Timotheus Presbyter.
Titus Boſtrenſis.
S. Theodoretus.
Victor. Antioch.
Geor. Wicelius.]

On *John.*

Aquinas. 1270.
Auguſtinus. 420.
Bonaventura. 1280. Hom
Catena Græc. Patrum.
* *Chryſoſtomus.* 400.
Cyrillus Alexand. 430.
Hemmingius. L
* *Jo. Ferus.* p
Lutherus.
Melancton. L
Muſculus. C
Origenes. 230.
Hieron. Oſorius. p
Michael de Palatio. p
Chr. Pelargus. L
Ben. Pererius. p
Ribera. p
* *Rob. Rollocus.* C
[*Jonas Schlichtingius. S*]
Paul Tarnovius. L
Fran. Tolet. p
[*Albertus Magnus.*
Alcuinus.
Moſ. Amyraldus.
Dan. Arcularius.
Guil. de Aquiſgrano.
B. Aretius.
Geor. Blandrata.
Ven. Beda.
Mart. Bucer.
Abr. Calovius.
Will. Claget.
Jo. Camero.
Mart. Chemnitius.
Hugo de S. Charo.
Cæl. Secund. Curio.
Jo. Dallæus.
Jo. Delphinus.
Tho. Erpenius.
Andr. Fricius.
Jo. Friſchmuthus.
Ro. Gualtherus.
Dan. Henſius.
Ang. Juſtinianus.
Chr. Kortholt.
Jo. Lightfoot.
Wilhel. Lyſerus.
Jo. Maior.
Chriſt. Niſanius.
Nonnus.
Al. Novarinus.
Sim. Portius.
Val. Smalcius. S
Fauſt. Socinus.

Lud.

Lud. de ſolo Major.
Fran. Suarez.
Jo. Jac. Statmannus.
Fr. Vander Vacken.]

On the *Acts.*

Dan. Arcularius. L
Beda. 730.
Brentius. L
Bullingerus. C
* *Calvinus.*
Joach. Camerarius. L
Catena Vet. Pat.
Chryſoſtomus. 400.
Lud. de Dieu. C
* *Jo. Ferus.* p
Fromondus. p
Nic. Gorranus. 1350.
Gregorius Mag. 600.
Rod. Gualtherus. C
Cor. a Lapide. p
* *Lorinus.* p
Jo. Mayer. *E*
Arias Montanus. p
Aloyſ. Novarinus. p
Oecumenius. 1070.
Alph. Salmeron. p
[*Gaſp. Sanctius.*]
Tho. Stapleton. p
* *Theophylactus.* 900.
Dan. Toſſanus. C
Jo. Trap. *E.*
[*Balduinus Walæus.*
Moſ. Amyraldus.
Tho. Aquinas.
Aretha.
Bened. Aretius.
Arator.
Auguſtinus.
Jo. Boiſius.
Nic. du Bois.
Ja. Bonfrerius.
Jo. Brandmullerus.
Jo. Bugenhagius.
Tho. Cajetanus.
Caſſiodorus.
Georg. Calixtus.
Fel. Capito.
Lud. Capellus.
Hugo de S. Charo.
Ba. Cruſius.
Jo. Cocceius.
Jo. Con. Danhawerus.
Eusthalius.
Mic. le Faucher.
Jo. B. Felicianus.
Jo. Gagnæus.
Jo. Ern. Gerhardus.
Hug. Grotius.
Ja. Grynæus.
Nic. Hemmingius.
Jo. Hofmeiſterus.

Ægid.

Ægid. Hunnius.
Juſtus Jonas.
Fr. Junius.
Jo. Lathberius.
Jo. Lightfoot.
Jo. Vander Linden.
Luc. Loſſius
Mart. Luther.
Jo. Tob. Major.
Jo. Malcolmus.
Tho. Maſſutius.
Peter Mauritius.
Maximus Taurinenſis.
Juſtus Mænius.
Bal. Mentzerus.
Chriſt. Obenhinius.
Nic. Oranus.
Luc. Oſiander.
Da. Paræus.
Bart. Petrus.
Arth. Pitſæus.
Sam. Schelguigius.
Bernh. Schmidius.
Jo. de Silveira.
Rod. Simlerus.
Jo. de Sorribas.
Melch. Steinbruccius.
Caſpar Streſo.
Cyrus Theodorus.
Theophilus Archiep.
Theo. Torunerus.
Jo. Volzogenius. S
Georg. Wirth.]

On the *Epiſtles.*

Ambroſius. 370.
Anſelmus. 1100.
Aquinas. 1270.
Beda. 730.
Bullingerus. C
* *Calvinus.*
Ambroſius Catharinus. P
* *Chryſoſtomus.* 400.
Adam Comzen. P
Nic. Gorranus. 1350.
* *Guil. Eſtius.* P
Dav. Dickſon. C
Rod. Gualtherus. C
And. Hyperius. C
[*Hemmingius.*]
**Be. Juſtinianus.* P 3 Tom
**Cor. a Lapide.* P
Pet. Lombardus. 1160.
Jo. Mayer. E
**Muſculus.* C
Oecumenius. 1070.
Beat. Remigius. 800.
**Theodoretus.* 440.
**Theophylactus.* 900.
Dan. Toſſanus. C
Jo Trap. E

Hugo

Hugo de S. Victore. 1130.
Conrad. Vorstius. C
[*Ælius Antonius.*
Jo. Arboreus.
Bened. Aretius.
Frid. Balduinus.
Jo. Bence.
M. Ja. Brandmuller.
H. Bullinger.
Angelus Buoriccius.
S. Bruno. An. 1088.
Dion. Carthusianus.
Hugo de S. Charo.
Lud. de Dieu.
Rup. Erythropilus.
Jac. Faber.
Geor. Andr. Fabricius.
Libert. Fromondus.
Jo. Gagnæus.
Anton. Godeau.
Hugo Grotius.
Jo. Gorcomius.
Nic. Guillebert.
Alex. de Hales.
Franc. Haræus.
Eilh. Lubinus.
Lanfrancus. An. 1080.
Alphons. Salmero.
Jo. Schlichtingius. S
Greg. Primaticcius.
Cætius Sedulius. An. 430]

On the Epistle to the *Romans.*

Augustinus. 420.
Frid. Balduinus. L
Jo. Brentius. L
Mart. Bucerus. C
Adam Contzen. p
Crellius. S
Lud. de Dieu. C
Episcopius, in cap. 9, 10, 11.
Elton *on chap.* 7, 8, 9.
* *Jo. Ferus.* p
Marcil. Ficinus. 1440.
Jo. Gerhardus. L
Gomarus. C
Jo. Goodwin *on chap.* 9.
* *Pet. Mart.*
Phil. Melanchthon. L
* *Wolf. Musculus.* C
Cornelius Mussus. p
Gasp. Olevianus. C
Origenes. 250.
Elnath. Par. *E*
Ben. Pererius. p
Rob. Rollocus. C
Sclater *on chap.* 4. E
[*Schlichtingius.* S]
Dominic. Soto. p
Stapleton. p

* *Fran.*

* *Fran. Tollet.* p
And. Willet. E
Wilſon. E
[*Petr. Abelardus.*
Alex. Aleſius.
Ægidius Romanus.
Ja. Altingus.
Bened. Aretius.
Moſ. Amyraldus.
Jac. Andreas.
Jac. Arminius.
Jo. ab Arundine.
Did. Aſtudillo.
Abr. Battus.
Germ. Brixius.
Lælius Biſciola.
Jo. Bugenhagius.
Seb. Caſtellio.
Jo. Campenſis.
Gondeſ. de la Cerda.
Step. Clotzius.
Mic. Cobabus.
Jo. Cocceius.
Gilb. Cognatus.
Jo. Colleius.
Will. Cooper.
Godfr. Cundiſius.
Jo. Dannhaverus.
Hen. Dieſtus.
Tho. Erpenius.
Ant. Fayus.
Juſtus Feverbornius.
Jo. Fox.

Nicol. Grandis.
Mar. Grimanus.
Rud. Gualtherus.
Jo. Ja. Grynæus.
Tilem. Helſhuſius.
Ægid. Hunnius.
And. Hyperius.
Andr. Knopius.
Ant. Konygſtein.
Jo. Larenus.
P. de Launoy.
Jo. Lightfoot.
Dor. Louffius.
Jo. Michael.
Wilh. Momma.
Jo. Ju. Mullerus.
Jo. Muſæus.
Bern. Ochinus.
Hier. Oſorius.
Aug. Paciuchellius.
Jo. Ant. Pantuſa.
Jo. Phil. Paræus.
And. Rivet.
Mic. Rogerus.
Dav. Rungius.
Ja. Sadoletus.
Jo. Schindler.
Jo. Schucmannus.
Abr. Scultetus.
Sixtus Senenſis.
Fauſt. Socinus.
Jo. Ol. Stangendorpius.
Sever. Stuterus.

Gellius

Gellius Snecanus.
Jo. Soffingus.
Pet. Stevartius.
Caſp. Streſo.
Franc. Suarez.
Theodutus. An. 480.
Fr. Toſtatus.
Jo. Valdeſius.
Gab. Vaſquez.
Jo. Volzogenius.
Jo. Wandalinus.
Jo. Wellerus.
Theod. Zwingerus.
Huld. Zuinglius.]

On the Epiſtles to the *Corinthians.*

Frid. Balduinus. L
* *Pet. Mart.* in Prim. C
Phil. Melanchon. L
* *Wolf. Muſculus.* C
Tho. Morton. in Prim. C
[*Schlichtingius.* S]
Cuil. Sclater. E
Tho. Stapleton. P
Dr. Sibs, 1 *ch.* 2 *ep.*
Geor. Wenrichius. L
[*Pet. Albinus.*
Moſes Amyraldus.
Conr. Andreas.
Bened. Aretius.
Steph. Brais.
Jo. Bugenhagius.
Georg. Calixtus.
Abr. Calovius.
Ad. Contzen.
Jo. Covillonius.
Jo. Crellius. S
Jo. Dallæus.
Jo. Dannhauerus.
Tib. Fromondus.
Andr. Gerhardus.
Jo. Hagen ab Indagine.
Nic. Hemmingius.
Til. Heſhuſius.
Jo. Huſſus.
Jo. Lightfoot.
Mart. Luther.
Georg. Mylius.
Jo. Hen. Ringierus.
Guil. Rothvel.
Dav. Rungius.
Alphonſ. Salmero.
Seb. Schmidt.
Jo. Schwindt.
Andr. Sennertus.
G. Treins.
Con. Vorſtius.
Regner. Vinſemius.
Pet. J. Wandalinus.
Wilh. Zeſebius.]

On

To the *Galatians.*

Auguſtinus. 420.
Frid. Balduinus. L
Jo. *Brentius.* L
Crellius. S
[*Joan. Crocius.* C]
S. Luſhington. *E. S*
Lutherus.
* *Muſculus.* C
* Will. Perkins. *C*
Rob. Rollocus. C
Adam Sæbout. P
[*Schlichtingius.* S]
Jo. *Wigandus.* L
Jo. *Winkelman.* L.
[*Moſ. Amyraldus.*
Bened. Aretius.
Pet. de Barrhona.
Barthol. Battus.
Mat. Bethuleius.
God. Chr. Boſen.
Jo. *Bugenhagius.*
Georg. Calixtus.
Jo. *Campenſis.*
Claudius Clemens Taurineus. Ep.
Jo. *Cocceius.*
Adam Contzen.
Jo. *Feurbornius.*
Anton. Godeau.
S. Hieronymus.
Nic. Hemmingius.
Fra. Junius.
Hier. Kromayerus.
Dan. Lagus.
Lud. de Leon.
Eilhardus Lubinus.
Wilhelmus Momma.
Jodoc. *Nahum.*
Dav. Paræus.
Jo. *Quiſtorpius.*
Mic. Rayerus.
Ambroſ. Rudenius.
Alphonſ. Salmeron.
Con. Vorſtius.
Gabr. Vaſquez.
Val. Venten.
Oth. Werdmuller.
Huld. Zuinglius.]

To the *Epheſians.*

Faul Bain. *E*
Frid. Balduinus. L
Bodius. C
Joan. & Lud. Crocius. L
* *Muſcu-*

* *Muſculus.* C
Aug. de Quiros. p
Rob. Rollocus. C
Adam Sasbout. p
[*Schlichtingius.* S]
Ab. Sculletus. C
* *Hieron. Zanchius.* C
Geor. Wenrichius. L
[*Chr. Althoferus.*
Moſ. Amyraldus.
Bened. Aretius.
Bar. Battus.
Mart. Bucerus.
Hen. Bieneman.
Jo. Botſaccus.
Geor. Calixtus.
Jean Claude.
Jo. Cocceius.
Jo. Crellius. S
Mic. Le Faucher.
Jo. Fidlerus.
Ant. Godeau.
Nic. Hemmingius.
Men. Hannekenius.
S. Hieronymus.
Ægid. Hunnius.
Caſp. Lilius.
Ant. Hyperius.
Georg. Major.
Jod. Nahum.
Andr. Nemeierus.
Fran. a Nova Curia.
Caſp. Olevianus.
Dav. Paræus.
Jo. Quiſtorpius.
Mic. Ragerus.
Ambr. Rudenius.
Alph. Salmero.
Er. Sarcerius.
Mat. Turnemannus.
Gab. Vaſquez.
Conr. Vorſtius.
Pet. Wandalinus.
H. Zwinglius.]

To the *Philippians.*

Hen. Airay. E
Frid. Balduinus. L
Jo. Brentius. L
[*Jo. Crocius.* C]
* *Gomarus.* C
* *Muſculus.* C
Adam Sasbout. p
[*Schlichtingius.* S]
Jo. An. Velaſquez. p
* *Hieron. Zanchius.* C
[*Moſ. Amyraldus.*
Bar. Battus.
G. Calixtus.
Jo. Cocceius.
Jo. Crellius. S
Jo. Dallæus.

Ant.

Ant. Godeau.
Nic. Hemmingius.
Chr. Hoffmannus.
Ægid. Hunnius.
M. Luther.
Jo. Martinus.
Mic. Ragerus.
M. Hen. Scotanus.
Pet. Stevartius.
Con. Vorſtius.]

To the *Coloſſians.*

Frid. Balduinus. L
* Nic. Byfield. *E*
Tho. Cartwright. C
[*Jo. Crocius.* C]
* Bp. Davenant. *E*
Edw. Elton. *E*
Melanctbon. L
* *Muſculus.* C
De Quiros. P
Rollocus. C
Sasbout. P
[*Schlichtingius. S*]
* *Hieron. Zanchius.* C
[*Bened. Aretius.*
Moſ. Amiraldus.
Chr. Althoferus.
Bar. Battus.
Geor. Blandrata.
Jo. Bugenhagius.
Geor. Calixtus.
Abr. Calovius.
Jo. Crellius. S
Jo. Gerhardus.
Fran. Gomarus.
Jo. Ja. Grynæus.
Nic. Hemmingius.
Chr. Hegendorfinus.
Herm. Hildebrandinus.
E. Lubinus.
Jo. Quiſtorpius.
Mic. Ragerus.
Alph. Salmeron.
Fr. Vicedominus.
Con. Vorſtius.]

To the *Theſſalonians.*

[*Frid. Balduinus.* L]
[*Jo. Crocius.* C]
* *Gomarus.* C
Bp. Jewel. *in Prim. E*
Pet. Morſchovius. S
* *Muſculus.* C
Rollocus. C
* *Dr.* Sclater. *E*
[*Schlichtingius. S*]
Pet. Steuartius. P

* *Zanchius.* C
Zuinglius.
Wenrichius. L
[*Moſ. Amyraldus.*
Bened. Aretius.
Wil. Bradſhaw.
Jo. Bugenhagius.
Geor. Calixtus.
Abr. Calovius.
Jo. Cocceius.
Jo. Crellius. S
Jo. Hildebrandus.
Nic. Hemmingius.
Ægid. Hunnius.
Chr. Hofmannus.
E. Lubinus.
M. Luther.
Geor. Major.
Jo. Martinus.
Origenes.
M. Ragerus.
Jo. Simplicius.
Jod. Willichius.]

To *Timothy.*

Alex. Aleſius. L
Frid. Balduinus. L
Lamb. Danæus. C
* *Claud. Eſſencæus.* P
Ant. Fayus. C
Jo. Gerhardus. L
Hemmingius. L
Coſm. Magalianus. P
Melanct hon. L
* *Muſculus.* C
Ad. Sasbout. P
[*Schlichtingius.* S]
* *Scultetus.* C
Lud. Soto. major. P
[*Bened. Aretius.*
Pet. Artopæus.
Jo. Auguſtinus.
Jo. And. Boſius.
Jo. Bugenhagius.
Jo. Cocceius.
Jo. Crellius. S
Jo. Dallæus.
Geor. Dibvadius.
Iſaac Fauſtius.
Ant. Godeau.
Ja. Gothofredus.
Tho. Heſſelius.
Ægid. Hunnius.
Eilh. Lubinus.
M. Luther.
Jo. Meelfurerus.
Caſp. Megander.
Mat. Nethenus.
Jo. Pricæus.
Alph. Salmeron.
Laur. Sarſon.
Hier. Torres.
Tho. Venatorius.]

To

To *Titus*.

Alex. Aleſius. L
Joan. Lud. Crocius. L
* *Claud. Eſpencæus.* P
Coſm. Magalianus. P
Ad. Sasbout. P
* *Ab. Scultetus.* C
[*Schlichtingius.* S]
Lud. Soto, major. P
* Tho. Taylor. E
[*Jo. Ant. Alcmanarianus.*
Be. Aretius.
Hen. Bullinger.
Jo. Cocceius.
Geo. Calixtus.
Jo. Crellius. S
Dd. Cramerus.
Ja. Gopilus.
Chr. Hofmannus.
Jo. Piſcator.
Jo. Quiſtorpius.
Nic. Rhodomannus.]

To *Philemon*.

* Atterſol. E
Brentius. L
[*Jo. Crocius.*]
Danæus. C
* Dan. Dike. E.
Fran. Fevardentius. P
* *Gomarus.* C
Phil. Pareus. C
Ab. Scultetus. C
[*Be. Aretius.*
Jo. Bugenhagius.
Hen. Bullinger.
Jo. Crellius. S
Scip. Gentilis.
N. Guillebert.
Jo. Himmelius.
Æg. Hyperius.
Geo. Major.
Ro. Rollocus.
S. Polycarpus.]

On the *Hebrews*.

Dav. Dickſon. C
Jo. Gerrardus. L
* *Gomarus.* C
Dr. Gouge. E
* *An. Hyperius.* C
W. Jones. E

Fr. Junii. Para.
G. Lawſon. *E*
Luſhington. *E S*
Polyc. Lyſerus.
Dr. Owen. *E*
Mic. de Palatio. P
Perkins. C
Fran. Ribera. P
Sasbout. P
Schlichtingius. S
Sculteius. C
[*Sebaſt. Schmidius.*]
* *Ludov. de Tena.* P Qu.
[*Pet. de Barabona.*
Fel. Bidenbachius.
Geo. Blandrata.
Sa. Boruſſus.
Jo. Bugenhagius.
Ab. Calovius.
Ja. Capellus.
Jo. Cocceius.
Phil. Codurcus.
Conſtantinus Presb. An. 400.
Jo. Crellius. S
Andr. Coquetius.
Edw. Dering.
Jo. Delphinus.
Alb. Graverus.
Ja. Grynæus.
He. Guiſardus.
Nic. Hemmingius.
Conr. Hornæus.
Geor. Maſcovius.
Luc. Oſiander.
Ro. Rollocus.
Dav. Rungius.
Caſp. Streſo.
Fr. Spanhemius Fil.]

On the ſeven Canonical Epiſtles.

Hen. Alſted. C
* *Tho. Aquinas.* 1270.
Beda. 730.
Bullingerus. C
* *Calvinus.*
* *Eſtius.* P
Nic. Gorran. 1350.
Rod. Gualther. C
Nic. Hemmingius. L
Cor. a Lapide. P
Lorinus. P
Salmeron. P
Dan. Toſſanus. P
Mat. Turnemannus. L
[*Didymus Alexandrinus.*
Arias Montanus.
Hug. Barcinonenſis.
D. Carthuſianus.
Amb. Catharinus.
Symph. Champerius.

Lib.

Lib. Fromondus.
Jo. Gagnæus.
Jo. Heſſelius.
Con. Hornæus.
Jo. Huſſus.
Ch. Imlerus.
Bened. Juſtinianus.
E. Lubinus.
Dav. Paræus.
Jo. Piſcator.
Gab. Prateolus.
Jo. Pricæus.
Oecumenius.
E. Sarcerius.
Con. Vorſtius.]

On the Epiſtle of *James.*

* *Brochman.* L
Didac. Daza. P
Fran. Fevardentius. P
Bapt. Folengius. P
* *Jo. Laurentius.* C
Tho. Manton. E
Jo. Mayer. E
Balt. Paez. P
Aug. de Quiros. P
[*Wolzogenius.* S]
[*Moſes Amyraldus.*
Geor. Bull.
Clemens Alex.
Jo. Coccius.
Dav. Dixon.
Chriſt. Gailius.
G. Hornæus.
Jo. Hulſemannus.
Ch. Imlerus.
Ja. a Logenhagen.
Geor. Niſſelius.
Dav. Paræus.
Jo. Piſcator.
Dav. Rungius.
Fr. Stancarus.
Tho. Tuckus.
Rupert. Tuit.
Ignat. de Zuleta.]

On the Epiſtles of *Peter.*

Bp. Alley.
Ameſius. C
Tho. Adams *in ep.* 2.
* Nic. Byfield. E
Bapt. Folengius. P
Jo. Gerhardus. L
* *Jac. Laurentius.* C
Lutherus.
Turnemannus. L
Jo. Winkelman. L

[*Theo. Bibliander.*
Mart. Chemnitius.
Jo. Cocceius.
Jo. Coglerus.
Jo. Crellius. S
Rup. Erythropolus.
Jo. Faber.
Fr. Fevardentius.
Chr. Imlerus.
Joseph Mede.
Dav. Paræus.
Jo. Piscator.
Pet. a S. Fide.
Jon. Schlichtingius. S
S. Schmidt.
Hen. Schotanus.
Archib. Symson.
Nic. Selneccerus.
Fr. Vicedominus.]

On the first Epistle of *John*.

Augustinus. 420.
John Cotton. E
* *Lamb. Danæus.* C
* *Episcopius.*
Jo. Ferus. P
Bapt. Folengius. P
Hardy. E
Turnemannus. L
* *Zanchius.* C

On the second Epistle.

* *Danæus.* C
Jo. Jac. Grynæus. C
W. Jones. E
Ed. Pocock. E Annot.

On the third Epistle.

* *Lamb. Danæus.* C
W. Jones. E
Edw. Pocock. E
Nicolaus Selneccerus. L
Hieron. Zanchius. C

On

On St. *John*'s three Epiſtles.

[*Clemens Alex.*
M. Amyraldus.
Jac. Beurtinus.
Jo. Cocceius.
Ja. Faber.
Nic. Gorranus.
Nic. Hemmingius.
Conr. Hornæus.
Chr. Imlerus.
E. Lubinus.
M. Luther.
Chr. Lybius.
Geo. Niſſelius.
Greg. Primaticius.
Jo. Schlichtingius. S]

On the Epiſtle of *Jude*.

Jac. Bolduc. P
* *Danæus.* C
Fevardentius. P
Hyperius. C
Fran. Junius. C
William Jenkyn. E
Lutherus.
Tho. Manton. E
Phil. Pareus. C
* Will. Perkins. E
Aug. de Quiros. P
Sasbout. P
Sibelius. C
[Willet. E]
[*S. Ambroſius.*
Amb. Ansbertus.
Be. Aretius.
Nic. de Bois.
Abr. Calovius.
Jo. Coceeius.
Jo. Gerhardus.
Conr. Hornæus.
And. Hyperius.
Pet. Kirſtenius.
Hen. Lancellottus.
Fra. Laurelotius.
Jo. Lorinus.
E. Lubinus.
Ra. Meffæus.
Pet. Martinez.
Ant. Nicolaus.
Gr. Niſſelius.
Ægid. Radeus.
Frid. Rappoltus.
Geo. Roſtius.
Fr. Ravius.
Jo. Scribonius.
Caſp. Sibelius.

Jon. Schlichtingius. S
Jo. Stumpfius. S
Theodulus.
Jo. Wolzogenius. S]

On the *Revelation.*

Alabaſter. *E*
Albertus Magnus. 1280.
Alſted. C
Anſelmus. 1100.
Auguſtinus. 420. Hom.
Beda. 730.
Brightman. *E*
Joach. Camerarius. L
Dav. Chytræus.
Cotton. 13 ch. *E*
Will. Cowper. *E*
Dent. *E*
Lud. de Dieu. C
Epiſcopius in cap. 2 & 3.
Forbes. C
Jo. Gerhardus. L
Gorranus. 1350.
Jo. de la Hay. P
King James. *Paraph.*
A Lapide. P
Laurentius. C
* Mede. *E*
Caſp. Melo. P
[*Dr.* Hen. Moor.]
Napier. C
Perkins *in 2 pr. cap.* 3. *E*
Ribera. P
Toſſanus. C
Viegas. P
[*Lud. ab. Alcaſar.*
Con. Alphonſus.
S. Ambroſius.
Andreas Cæſarienſis. An. 500.
Andreas Cretenſis. An. 635.
Arethas Cæſarienſis. An. 540.
Bened. Aretius.
Arias Montanus.
Pet. Artopæus.
Jo. Bale.
Theo. Bibliander.
Jac. de Bordes.
Jo. Brandmuller.
Bruno Aſtenſis.
Jac. Capella.
Hugo de S. Charo.
Jo. Cocceius.
Jo. Clunerus.
Pet. Crugotius.
Bart. Deſchæus.
Dr. Creſner.
Ja. Durfeldius.
Jo. Fox.

Lib.

Lib. Eromondus.
Jo. Gagnæus.
Ant. Grellotius.
Jo. Groſſius.
Caſ. Heiniſchius.
Mat. Hoe.
Mat. Hofmannus.
Jo. Schilterus.
Peganus.
Mr. Jurieu.]

Amongſt all theſe Commentators, it would be too great preſumption for any private man to compare them, or ſay which is beſt; ſince there is ſcarce any one ſo well acquainted with all of them, as to be able to paſs ſuch a cenſure: And beſides, concerning thoſe that are commonly known, there are few that agree in the ſame judgment, one preferring this, and another that; and therefore it will be ſafeſt to give only ſome general characters of them.

Some of the Interpreters are more eſpecially eminent for their *Authority* and *Antiquity*; as, the Comments of the Fathers, *Ambroſe*, *Auguſtine*, *Bernard*, *Chryſoſtome*, the *Cyrills*, *Euſebius*, *Gregory* the Great, *Gregory Nyſſen*, *Hierom*, *Hilary*, *Origen*, *Theodoret*, *Theophylact*, [*Oecumenius.*]

Amongſt the later Writers, ſome are eminent for their Orthodox ſound judgment, and proper and uſeful matter: So the Proteſtant Commentators in general; as, *Alſted*, *Baldwin*, *Brentius*, *Bucer*, *Bullinger*, *Calvin*, *Chemnitius*, *Danæſius*, *Druſius*, *Garard*, *Hyperius*, *Junius*, *Lavater*, *Luther*, *Pet. Martyr*, *Melanchthon*, *Mercer*, *Moller*, *Muſculus*, *Pareus*, *Piſcator*, *Rivet*, *Rolloc*, *Scultet*, *Tarnov.* *Zanchy*, *&c.*

More eſpecially our *Engliſh* Divines, whoſe abilities and genius's (when they apply themſelves this

this way) do for the most part raise them up above the common pitch of other Writers; as may appear in the Works of *Ainsworth, Ames, Bain, Byfield, Cartwright, Davenant, Hammond, Perkins, Slater, Willet, &c.*

Amongst the Popish Interpreters, some are more eminent for their subtilty and rational learning in the explaining of Scripture; such were generally those *School-men* who have undertaken to Comment upon it; as, *Albertus M. Alexander de Ales, Aquinas, Bonaventure, Cajetan, Carthusian, Daza, Estius, Mic. de Palatio, Dominic. Soto, &c.*

Others amongst them are eminent for solid, pious matter, in practical things, and points not controverted; as, *Brugensis, Ferus, Jansenius.*

Others of them are useful for their various collections and observations out of former Writers, as many late Jesuits and others; as, *a Lapide, Lorinus, Maldonat, Masius, Mendoza, Pererius, Peneda, Ribera, Salmeron, Sanctius, Serrarius, Tolet, &c.*

Besides these Commentators upon the several Books, there are others that have commented upon particular parcels and texts of Scripture: Of which kind, the Homilies of the ancient Fathers e the first; as, those of *Augustine, Bernard, Chrysostome, Chrysologus, Gregory, &c.*

As for the common *Postillers*, they are for the most part rejected by our gravest, most judicious Divines, as being generally useless and empty. But there are some amongst them of better esteem; as,

Prote-

Protestants.	Papists.
[*Godfr. Kilianus.*]	*Bessus.*
[*Phil. Kisselius.*]	*Coppenstenius.*
Dr. Boys.	*Fonseca.*
Dietericus.	*Gal. Inchino.*
Jac. Laurentius.	*Labata.*
Stumphius.	*Mussus.*
Zepperus.	
[*Mic. Waltherus.*]	
[*Sim. Paulus.*]	

To which may be added those Discourses of this kind, upon occasional subjects:

Georgii Grossi Thesaurus Concionum omnigenarum, nempe Catecheticarum, Præparatoriarum, Eucharisticarum, Nuptialium, Funebrium, Aaniversariarum, Pœnalium, Auspicatoriarum, Valedictoriarum, &c.

Pontani conciones funebres, ex variis Autoribus collectæ.

Jo. *Noviomagi Penu concionum tum nuptialium, tum funebrium.*

Jo. *Geminiani conciones funebres.*

A Collection of *English* Funeral-Sermons, stiled Θρήνοικ&-.

[*Bart. ab Hartwits Theatr. Concionum. Basil.* 1677.]

[*Car. Borromæus. Concionatorum Instructiones.*]

[*Fran. Combefis bibliotheca.*]

[*Patrum concionatorum* VIII. *Tom. Paris.* 1662.]

[*Tob. Lohnerus. Instructissima bibliotheca concionatorum* IV. *Tom. Diling.* 1681.] 'Tis

'Tis the common opinion, That amongst all such kinds of Works, our *English* Sermons and Treatises are most elaborate and useful. It was the judgment of a very learned man, *That if the choice and best observations which have been made dispersedly in our* English *Sermons* (*leaving out the largeness of Exhortations and Applications thereupon*) *had been set down in a continuance, it would be the best Work in Divinity that hath been written since the Apostles times.*

L. *Verulam* his advancement of Learning.

And certainly there is either some special eminency in their Writings, or else there is some peculiar *Genius* in men of the same Country, which makes their notions seem unto one another more proper and acceptable.

Amongst our *English* Divines, these are, for Sermons and practical Divinity, some of the most eminent in several kinds.

Bp. Andrews
Mr. Attersol
Mr. Ball
Mr. Byfield
Bp. Bilson
Mr. Bolton
Bp. Brownrig
Mr. Burgess
Mr. Burroughs
Bp. Cooper
Mr. Dod.
Bp. and Mr. Downham
Mr. {Dan. Jerem.} Dyke
Dr. Featly
Mr. Gataker
Dr. Tho. Goodwin
Dr. Gouge
Mr. Greenham
Bp. Hall
Dr. Hammond
Dr. Harris
Mr. Hieron
Mr. Hooker
Dr. Jackson
Bp. Lake
Bp. Morton
Mr. Pemble

Mr.

Mr. Perkins
Dr. Preſton.
Bp. Reynolds
Bp. Sanderſon.
Dr. Sibs
Mr. Smith of Queens Coll. Cambr.
Bp. Taylor
Bp. Uſher
Mr. Wheatly
[Dr. Barrow
Dr. Calamy
Dr. Claget
Dr. Burton
Dr. Tillotſon
Dr. Stillingfleet, Bp. of Worceſt.
Dr. Scot
Mr. Faringdon
Dr. Alleſtry
Mr. Needham
Ld. Ch. J. Hales Contemplations.
Bp. Wilkins.]

Thus much concerning the two firſt kinds of Books that tend to make a man a good Textuary, namely, *Concordances* and *Commentators*. The third ſort that was mention'd, is *Reconcilers*.

Under the head of *Reconcilers*, thoſe may be conſider'd who do purpoſely inſiſt upon the unfolding of difficult Texts, and reconciling of ſuch Scriptures as ſeem oppoſite to one another; of which kind are ſuch Authors as theſe:

Althameri, Conciliatio locorum pugnantium.
Alba, in difficiliora loca.
Gerardi Bergomenſis, Conciliatio V. T. cum N.
Cornel. Bertram. Specimen Expoſitionum in diffic. utriuſq; Teſtamenti loca.
Lucæ Brugenſis, in Variantia SS. Bibl. loca.
Cameron.
Cumerani Conciliatio loc. pug.
Epiſcopii Reſponſ. ad 64 Quæſtiones.
Eſtius in difficiliora loca.

Junii

Junii Parallela.
Maimonides Doctor Perplexorum.
Menaſſeh Ben *Iſrael Conciliatio.*
[*Aug. Pfeifferus in difficil. loca Scripturæ.*]
Pelargi Quæſtiones.
Scharpii Symphonia Prophetarum.
Spanhemii Dubia Evangelica.
[*Julianus Archiep. Toletanus. Contraria in ſpeciem utriuſq; Teſtamenti loca. Col.* 1618.]
[*Mar. de Camera.*]
[*Seraph. Cumiranus.*]
Street's dividing of the hoof.
Thaddæus.
Mic. Waltheri Harmonia totius Scripturæ.

In which Authors a man may juſtly expect to find the great difficulties of Scripture more exactly diſcuſſed and unfolded, than in other Commentators.

To theſe may be added ſuch *Critical* Diſcourſes as do make more particular ſearch into thoſe difficult Texts that are diſperſed in ſeveral parts of Scripture: Such are

Joh. Albæ ſelectæ Annotationes.
Appendices to the Criticks, 2 Vol.
Arnoldi Bootii Annotationes ſacræ.
Buxtorfii Diſſertationes ſacræ, 2 Vol.
Angeli Caninii Diſquiſitiones.
La Cerda Adverſaria ſacra.
Joh. Croii Obſervationes ſacræ.
Dieterici Antiquitates Biblicæ.
Dilheri Diſputationes Academicæ.

L' Empe-

L' Empereur Varia.
Pet. Fabri Agoniſticon.
Feſſelii Adverſaria ſacra.
Fileſaci ſelecta.
Fulleri Miſcellanea.
Gatakeri Cinnus, & Adverſaria.
Gregorie's Obſervations.
Hackſpanii notæ Philologicæ.
Heinſii Ariſtarchus.
Hottingeri Varia.
[*Lud. Capellus. Crit. ſacra diatribe de literis Hebræorum.*]
[*Sam. Petitus.*]
[*R. Simon.*]
[*Jo. Morinus. Exerc. biblic. opuſc. Ebræo-Samaritica.*]
Lydii Agoniſtica ſacra.
Mede's *Diatribe.*
Sir Norton Knatchbull. Annotations.
Rumetii Viridarium.
Tarnovii Exercitationes.
Urſini Arboretum Biblicum.
Vorſtius de Hebraiſmis Novi Teſtamenti.
Salmaſii Helleniſmus.

Theſe are the ſeveral kinds of Treatiſes that do more immediately tend to the explaining of Scripture, and to make a man a good *Textuary.*

2. There are ſome other very uſeful Diſcourſes which treat of the *Body of Divinity*; and theſe are,

Either

Either
- *Positive*, as
  - *Catechisms*
    - Latin,
    - English.
  - *Common Places*, whether
    - Epitomes.
    - More large.
  - *Casuists*
  - *School-men*, upon the
    - Sentences.
    - Summs.
- *Polemical*, relating to several Controversies about
  - *Discipline*,
    - Episcopacy,
    - Presbytery,
    - Independency.
  - *Doctrine*, with the
    - Papists,
    - Lutherans,
    - Socinians,
    - Arminians,
    - Anabaptists,
    - Antinomians.

1. *Catechisms* are of very great variety, and of excellent use, even for the best Divines, to set before them the Analogy of Faith, by which all Doctrines must be tried, and the most fundamental Principles of Religion wherein they ought chiefly to instruct their Hearers. These are so generally

generally known, that I ſhall need to mention but few of them. In *Latin* there are [Dr. *Nowel*, *Grotius*, and *Berchet*,] *Ameſius* and *Urſinus*; in *Engliſh* there is the Church-Catechiſm, Bp. *Andrews*, [Bp. *Nicholſon*, Bp. *Gauden*, Bp. of *Bath* and *Wells*, Dr. *Ford*, Dr. *Comber*,] Mr. *Ball*'s, Mr. *Bains*, Mr. *Broxholm*'s, Mr. *Crook*'s Guide, Bp. *Hall*'s, Mr. *Hieron*'s, Dr. *Nowell*'s, Bp. *Uſher*'s Catechiſms, Dr. *Wall*'s his Explan. [Dr. *Williams*, *&c.*]

2. The uſual *Common-places* of Divinity, are *Syſtematically* handled by theſe Authors: 2. Common-places.

Alſted.
Ameſius.
Calvinus.
Epiſcopii diſputationes Theologicæ.
Keckerman.
Piſcator.
Tilenus.
Trelcatius.
Wendelinus.
Wollebius, &c.
[Dr. Pierce *Orthodoxæ Corpuſculum Theologiæ.*
Mr. *Scrivener.*]

They are more largely inſiſted upon in theſe following Diſcourſes:

Altingii Loc. Com.
Aretii Problemata.
Brochmanni.
Bucani Loci Com.
Chamieri Loci Com.
Chemnitii Loci Communes.
Danæi Iſagoge.
Epiſcopii Inſtitutiones Theologicæ.
Gerardi Loci Com.
P. Martyris Loci Com.
Muſculi Loci Com.
Polani Syntagma.
Theſes Salmuricenſes.
Theſes Sedanenſes.
Walæi Loci Com.
[*Le Blank's Theſes. Limburgh.*]

Besides these, there are other Common-places wherein the matter is *Alphabetically* disposed under several heads, from which a man may be supplied with the most common observations and notes upon any single Theme. And though these are by many men rejected as occasions of idleness, yet they may be sometimes very useful, both for learned men to recall such notions, of which they retain only some confused remembrance; and for others also, who have not leisure or reading suitable to their employment: of this kind, amongst the Protestants, there is

Gruteri Polyanthea.
Magiri Polymnemon.
Zuinger.

Amongst the Popish Writers:

Beyerlink.
Labatæ Apparatus.
Langii Polyanthea Novissima.
Musæi Viridarium.
Peraldi Summa virtutum & vitiorum.

Besides these of *positive* Divinity, there are some other Writers that are stiled *Mystical* Divines, who pretend to some higher illumination, and to give rules for a more intimate and comfortable communion with God. And these of late have been by some much cryed up and followed; but they do, in the opinion of many sober and judicious men, deliver only a kind of Cabalistical or *Chymical,*

cal, Roſicrucian Theology, *darkning wiſdom with words*; heaping together a *farrago* of obſcure affected expreſſions, and wild Allegories, containing little of ſubſtance in them, but what is more plainly and intelligibly delivered by others. Some of the chief amongſt them are theſe:

[*Pſeudo-Dionyſius Areopagita.*]
De Avila.
Barbinſon.
[*F. Baker.*]
Bloſius.
Climachus.
Hen. Harphius.
Barth. Riccius.
Jo. Rusbrochius.
Thom. a Jeſu.
Jo. Thaulerus.
Wigelius.

3. The ſtudy of *Caſuiſts* may be very uſeful for a Preacher, in reſpect of the difficulties in practical Divinity. Amongſt them, theſe are ſome of the moſt eminent:

Hen. Alſtedius.
Guil. Ameſius.
Jo. Azorius.
Frid. Balduinus.
Mart. Bonacina.
Lud. Candidus.
Dav. Dickſon.
Vincent. Filliucius.
Bp. Hall.
Dr. Hammond's Anſwer to ſix Queries.
Barth. Keckerman.
Diana.
Will. Perkins.
Raynerus de Pyſis.
Tho. Sanchez.
Bp. Saunderſon.
Greg. Sayrus.
Sylveſter.
Bp. Taylor his *ductor dubitantium.*
Fran. Tolet.
[*Maimonides.*
Reginaldi Praxis.
The Caſes between the Church of *England* and Diſſenters, by the *London* Divines.]

Unto these may be subjoyned those Authors which have treated particularly of the

Lord's Prayer.
Creed.
Decalogue.
Sacraments.

Which are generally much of the same nature and use with the Casuists.

On the Lord's Prayer.

[Whole Duty of Man.]
[Amyraldus.]
Bp. Andrews.
Babington.
Bains.
[Sir Richard Baker.]
[Dr. Barrow.]
[Dr. Hammond's Catechism.]
[L. Ch. J. Hales.]
Bucanus.
Calvinus.
Cyprianus.
Lam. Daneus.
Dent.
Dod.
Downham.
Dr. Gouge.
Greenwood.
Gregor. Nyssen.
Hooker.
Bp. King.
John Mayer.
Martinius.
Will. Perkins.
Alph. Salmeron.
Hier. Savanorola.
[Dr. Towerson.]
Hug. de S. Victore.
Lud. Vives.
[*Synopsis Patrum in Oratione Trevir.* 1643.]
[*Jo. Damascenus.*]
[*Chr. Kortholdus. Kiloni.* 1674.]
[*Aug. de Ancona.*]
[*Casp. Bartholinus.*]
[*S. Germanus Archiep. Constant. Par.* 1609.]

On

On the Creed.

Tho. Adams.
Hen. Alſted.
Amyraldus.
Aſhwel.
Bp. Babington.
[Dr. Iſ. Barrow.]
N. Byfield.
Calvinus.
Chr. Cartwright.
Cyprianus.
Danæus.
Dr. Gill.
Dr. Heylin, *fol.*
Dr. Jackſon.
Lutherus.
Martinius.
[Dr. Hammond.]
Mayer.
Del. Paz.
Perkins.
Dr. Pearſon, *fol.*
[Dr. Towerſon.]
Zanchius.
[*Rob. Bellarminus.*]
[*Ab. Calovius.*]
[*Geor. Calixtus.*]
[*Eraſmus.*]
[*L. de Granada.*]
[*Sanc. Francius. Neap.* 1647.]
[*And. Sennertus. Symb. Apoſt.* 1661.]
[*Alard. Vaëk.* 1679.]
[*Archiep. Uſſerius de Rom. Eccl. Symb. Apoſt. vetere. Lond.* 1647.]

On the Decalogue.

Hen. Alſted.
Bp. Andrews.
Aquinas.
Bp. Babington.
[Dr. Barrow.]
Calvinus.
[*Decalogus cum. com. Aben-Ezræ, & Targum Onkeli. Par.* 1566.]
Jo. Dod.
Elton.
[*Steph. Fagundez in X. Præcepta Decalogi. 2 Vol. Lug.* 1640.]
John Gerſon.
[Dr. Hammond's Catechiſm.]

[*Heresbachii Christianæ Juriſprudentiæ Epitome.*]
Lutherus.
Jo. Mayer.
Martinius.
Pet. Martyr.
Melanthon.
Muſculus.
Will. Perkins.
[Dr. Peirce.]
And. Rivet.
[Dr. Towerſon.]
Jo. Voſſius.
Hieron. Zanchius.

On the Sacraments.

Pet. de Alliaco.
Ambroſius.
Will. Atterſol.
[Dr. If. Barrow.]
Tho. Blake.
Gerardus.
Martinius.
Guil. Pariſienſis.
[Bp. Patrick.]
Rogers.
Greg. Sayrus.
Guil. Suecanus.
Paulus Tarnovius.
[Dr. Towerſon.]
Wilhel. Zepperus.

Beſides the Authors of Common-places, and the School-men that comment on the fourth Book of the Sentences, who do largely treat upon this ſubject.

Amongſt the Writers of Controverſies, the *School-men* are in the firſt place conſiderable, who diſpute over the whole Body of Divinity, in many nice and ſubtile Queſtions. And though this kind of Learning do not deſerve ſo much of our time and ſtudy, as they themſelves beſtowed upon it, a great part of it being but as *Cobwebs*, fine for the ſpinning, but uſeleſs; and he were an unwiſe man, who having *bread* and *wine* hanging on either ſide of him (the wholſome nutriment of the

the Old and New Testament) would notwithstanding be continually gnawing upon a *flint-stone*; yet because they were men of acute fancies, and great searchers into the more abstruse and intricate parts of Divinity, therefore they are not to be wholly neglected, but in many things may be very useful.

Among these, the two chief are { *Lombard.* / *Aquinas.*

Peter Lombard is the first, who is therefore called the Master of the *Sentences*; his Books being as the Text, which are wholly commented upon by

[*Albertus Magnus.*]
Alex. de Ales.
Guil. Altissiodorensis.
[*Ant. Andreas.*]
Tho. Aquinas.
[*Tho. Argentinensis.*]
Pet. Aurcolus.
Jo. Bachon.
Mich. de Bononia.]
Gab. Biel.
Bonaventura.
Jo. Capreolus.
Dio. Carthusianus.
Durand.
Estius.
[*Adam. Goddamus.*
Innocentius V.
Fr. Lychetus.
Fr. de Mayron.
Rich. de Mediâ Villâ.]
Ockam.
[*G. de Rubione.*]
Scotus.

The first Book of the Sentences does treat of God, his Nature, Names, Properties, &c. This is commented upon particularly by

Pet. de Alliaco.
[*Th. Anglicus.*]
Greg. Ariminensis.
[*Gual. Burlæus.*]
[*Pet. Capullius.*]
[*Andr. de Novo Castro.*]
[*Jacobinus Malafossius.*]
[*Gerardus Senensis.*]

The second Book of the Sentences does treat of the Creatures, Angels, Men, Original sin, Free-will, &c. Upon which, these are some of the most eminent Commentators:

[*Jo. Angles.*]
[*Fr. Herrera.*]
[*Jo. Major.*]
Marsilius Ingen.
Ægidius Romanus.
Archangelus Rubeus.

The third Book does speak of Christ his Incarnation, Passion, Merits; of Faith, Hope, Charity, and other Graces. Upon this there is

Pet. de Alliaco.
[*Ja. Almain.*]
[*Gab. Biel.*]
[*Fr. Oviedo.*]
[*Pet. Paludanus.*]
Jo. de Rada.

The fourth Book treats of the Sacraments, Resurrection, Judgment, and state after this life. Upon this there is

Adrianus.
[*Jo. Maldonatus.*]
Richardus de media villa.
[*Pet. Paludanus.*]
Dom. à Soto.
[*Chr. Sylvestranus.*]

As

As theſe Books of Sentences, ſo the Sums of *Aquinas* are likewiſe made choice of by the School-men, as another Text upon which to enlarge themſelves. Theſe are commented upon by

[*Did. Alvarez.*]
[*Angelus à monte Piloſo.*]
[*P. Arragon.*]
Rob. de Arriaga.
Dominicus Bannez.
Tho. a Vio. Cajetanus.
Fran. Cumel.
[*Pet. de Herrera.*]
[*Pet. Ledezma.*]
Fran. de Lugo in primam partem.
[*Jo. Malderus.*]
[*Lu. de Molina.*]
[*Jo. Præpoſitus.*]
Did. Ruiz.
Fran. Suarez.
[*A. Tannerus.*]
Greg. de Valentia.
Gab. Vaſquez.
[*Tzambertus.*]

Particular Controverſies about [Church-Government and Order, Communion] and Diſcipline, are of ſeveral ſorts; thoſe that concern

[1. Government.] { 1. Epiſcopacy. 2. Presbytery. 3. Independency. }

Con-

Concerning *Episcopacy*, there are these Authors.

Pro.	Con.
Bp. Andrews.	Answer to Downham's Sermon.
Bp. Bancroft.	The Provincial Assembly of *London*.
Bp. Bilson.	Paul Bain.
Dr. Burges.	Blondel.
Bp. Downham.	Calderwood his *Altare Damascenum*.
Bp. Hall.	Tho. Cartwright.
Dr. Hammond.	Parker.
Hooker.	[Mr. Clarkson.]
Mason.	*Walo Messalinus & de primatu Papæ*, by *Salmasius*.
[A. Brief Account of Ancient Church-Government.]	*SMECTYMNUUS.*
Bp. Sanderson.	
[Bp. of St. Asaph.]	
Dr. Stillingfleet. *Irenic.*	
Bp. Taylor.	
Mr. Thorndike.	
Bp. Whitgift.	
[Dr. Maurice against Mr. Baxter and Mr. Clarkson, now in the Press.]	

Concerning *Presbytery*.

Pro.	Con.
Answer to Bp. *Bramhall*.	The fore-cited Discourses that are for Episcopacy.
Answer to the Reasons of the dissenting brethren.	[Bp. Bancroft's dangerous Positions.]
Apollonius.	

Prov.

Prov. Assemb. Lond.
Bailies Vindication.

Gerſoni Buceri, Amica Collatio cum Georg. Downham.

The Divine Right of Chuch-Government, by the *London*-Miniſters.

Gilleſpy's Aſſertion of Government in *Scotland*, and *Aaron*'s Rod.

Paget's Defence of Church-Government.

Rutherford.

Salmaſius de Apparatu ad Primatum Papæ.

Gellius Snecanus.

[*Bezæ Reſp. ad Saraviam.*]

[*D. Blondel Apol. pro ſententia Hieronymi.*]

Bp. *Bramhall*, Warning againſt the *Scots* Diſcipline.

A Declaration concerning Church-Government, and Presbyteries.

[Ancient Form of Church-Government]

Grallæ, ab Axonym.

Iſſachar's Burden.

[*Pet. Heylin.*]

The Reaſons of the diſſenting brethren.

[*Chillingworth.*]

Saravia de gradibus Miniſtrorum.

Matth. Sutliv. de Preſbyterio.

[Bp. Stillingfleet.]

Tileni Paræneſis.

[*Sam. Bochartus. Ep. de Presb.*

[H. Thorndike.]

[*Dion. Petavius de Presb. & Epiſcop. dignitate diſſertat. Eccleſ.*

The

The debate concerning *Independency*, is but of late years, and hath ſcarce been treated of in any of the Learned Languages. There are theſe Authors

Concerning *Independency*.

For it.	*Againſt it.*
Amongſt the Browniſts, *Ainſworth, Cann, Robinſon*, in ſeveral parrs of their Writings.	*Apollonius.*
Apologetical Narration.	*Bailie*'s Diſſwaſive.
The way of the Churches in *N. England.*	*Ball*, Tryal of the grounds tending to ſeparation.
Cotton's Keys of the Church.	*Edwards* {Reaſons. Antapology.
John Goodwin's Anſwer to the Antapology.	*Herl*, The Independency on Scriptures, of the Independency of Churches.
Mather's and *Tomſon*'s Anſwer to *Herl.*	*Hudſon*, Concerning the Eſſence and Unity of the Catholick Church.
Ludov. Molineus.	*Rathband*'s Relation of Church-courſes in *New-England.*
Norton's Anſwer to *Apollonius.*	*Rutherford.*
The 32 Queſtions.	*Spanhemius.*
Wells his Anſwer to *Rathband.*	Dr. *Steward*'s {Conſiderations. Duply.

[A Plat-

[A Platform of Diſcipline agreed on in a Synod at *Cambridge* in *N. England*, 1649. and printed at *Boſton*, 1680.]

Vindiciæ Clavium.
[The Grave Confutation of the Browniſts.
The *Presbyterian* and *Independent* Churches in *N. England* brought to the Teſt by *George Keith*, 1689.]

[2. Order. { Forms. Rites. Ceremonies. } Called amongſt us Conformity.]

Pro.	*Con.*
[A. Bp. *Whitgift.*]	[*Cartwright* againſt *Whitgift.*]
[*Hooker's* Eccleſiaſtical Polity.]	[Reaſons of the Diſſenting Brethren in *Devonſhire*, &c.]
[*Sprint's Caſſander Anglicus.*]	[*Baxter's* Plea, *&c.*]
[Anſwer to the Conference at the *Savoy.*]	[*Hickman's Apologia pro Non-Conformiſtis.*]
[*Falkner's Libertas.*]	[Conference at the *Savoy.* 1660.]
[*Durel.*]	
[Two Volumes of Caſes by the *London* Miniſters, 1685.]	

2. *Forms*

1.) Forms and Liturgies.

Pro.	*Con.*
[*Falkner* of Liturgies.]	[*Clarkſon* of Liturgies.]
[*Theſes Salmurienſes.*]	[A Diſcourſe concerning the unlawfulneſs of the Com. Prayer-Book-Worſhip. *Cambridge, New-England,* 1687.]
[*Comber* againſt *Clarkſon.*]	
[*Horn's* Sermon of Prayer.]	
[Dr. *Claget* againſt Dr. *Owen.*]	[Dr. *Owen's* Diſcourſe of the Work of the Spirit in Prayer.]

2.) Rites and Ceremonies. { 1. Kneeling. 2. Surplice. 3. The Croſs.

Pro.	*Con.*
[Bp. *Morton.*]	[Anſwer to Bp. *Morton.*]
[Dr. *Burgeſs.*]	[*Parker* againſt the Croſs.]
[*Falkner.*]	[*Ames's* Freſh Suit.]
[*London* Caſes.]	

3.) Feſtivals.

[The foregoing Books.]

3. *Commu-*

3. *Communion and Schism.*

Against Separation.	*Defence of Separation.*
[*John Ball*'s Friendly Tryal of the Grounds of Separation.]	[The Brownists Apology, 1604.]
[*Bradshaw*'s Unreasonableness of Separation. 1640.]	[*Robinson.*]
[*Rathband*'s Grave and Modest Confutation of the Brownists, 1644.	[*Johnson.*]
[A Letter of many Ministers in *Old-England* to others in *New-England*, written 1637.]	[*Can.*]
[*Brinsley*'s Arraignment of Schism. 1646.]	[Non-Conformists no Schismaticks.]
[*Tomb*'s *Theodulia.*]	[*Wadsworth*'s Separation no Schism.]
[Separation self-condemn'd, in Answer to Mr. *Jenkins.*]	[*Troughton*'s Apology.]
[*Rob. Grovii, responsio ad Celeusma.*]	[*Jenkin's Celeusma.*]
[*Stillingfleet*'s Sermon of the Mischief Separation.]	[Answers to Dr. *Stillingfleet*'s Sermon, by *Dr. Owen*, Mr. *Baxter*, *Alsop*, *Lob*, &c.]
[—— Unreasonableness of Separation.]	
[Dr. *Claget*'s Answer to the Mischief of Impositions.]	

4. *Discipline.*

4. *Discipline.*

Pro.	*Con.*
[*Bancrofi*'s Survey of the Holy Discipline, 1593.]	[The Admonition and Defence.]
[*Caudrey*'s Church-Reformation-*Vindiciæ*.]	[A full and plain Declaration of Ecclesiastical Discipline, and of the declining of the Church of *England* from the same. 1508.]
[*Blake*'s *Vindiciæ Clavium.*]	[*Cotton*'s Holiness of Church-Members.]
[*Vines* on the Sacrament.]	[*Burroughs* Gospel-Worship.]
[Dr. Drake Bar to free Admission.]	[*Humphrys* against *Drake.*]
[Hammond.]	

Particular Controversies about *Doctrine*, are very numerous, and of several kinds. The six before mentioned are in these times most common and general.

1. *PAPISTS.*

Pro.	Con.
	Amesii Bellarm. enervatus.
Becanus.	Bp. Bramhall.
	Chamier.
Bellarminus.	*Chemnitius.*

Cressy

Creſſy.
Card. Perron.
Ruſhworth's Dialogues.
W. Serjeant.
Stapletonus.
Greg. de Valentia.
Tho. White.
[The Repreſenter, *&c.*]
[The Bp. of Meaux.]
Dallæi Varia.
Davenantius.
Dr. Hammond.
Morney.
Moulin.
Pareus.
Perkins.
Pool.
Rivetus.
[*Spalatenſis de Repub. Eccleſ.* 3 *Vol.*]
Bp. Taylor. Diſſwaſive.
Tilenus.
Voetius.
Whitaker.
[Diſcourſes againſt Popery, by the *London* Divines, & the Tracts in the Reign of King *James*, of which, ſee the Catalogue.]

There are, beſides, ſome mixed Diſputes of this kind, in our *Engliſh* Tongue; wherein the Arguments on each ſide are put together: As

Abbot and Biſhop.
Chillingworth and Knot.
Jewel and Harding.
Arch-biſh. Laud and Fiſher.
Raynolds and Hart.
Dr. Stillingfleet againſt *T. C.*
Dr. Tillotſon againſt *W. S.*
White and Fiſher.

Besides such Authors as treat of these Controversies more generally, and at large; there are others that insist chiefly upon some particular Subjects; as concerning

Infallibility.

[*Geor. Calixtus.*]
Mr. Chillingworth.
Ld. Falkland.
Dr. Hammond's Vindication.
[*H. Schmidius.*]

Oral Tradition.

Bp. Bramhall.
Dr. Hammond.
Dr. Tillotson's Rule of Faith.
[Dr. Stillingfleet, Bp. of Worcester.]
[*Aug. Varenius de Canali Traditionis. Rost.* 1664.
[*Valenburg de tradit. Col.* 1667.
[*M. Peresius Aiala.*]

Resolution of Faith.

Episcopii Regula Fidei. Resp. ad Pet. Wadingum Labyrinthus Pontificius.
[Dr. Sherlock.]

Schism

Schiſm.

Amiraldus de Seceſſione à Rom. Eccleſ.
Bp. Bramhall.
[*Balth. Bebelius.*]
Dallæus.
[Jo. Hales.]
Dr. Hammond.
Sir Rog. Twiſden.
[*Theod. de Nyem.*]
[*Turretinus. de receſſ. à Rom. Eccleſ.*]
[*Fr. Zabarella.*]

Apocryphal Books.

[*Hen. Lemmichius vind. libr. Apocr. Lubec.* 1630.]
Bp. Couſins, Canon of Scripture.
Dr. John Raynolds.
Spanhemius de Libris Apocryphis.
[*Fr. Tilimannus de autoris. lib. Apoc.*]

The Maſs.

Bp. Morton.
Pet. du Moulin. Anatomy of the Maſs.
J. Placæus.
[*Mornay du Pleſſis.*]
[Dr. Brevint.]
[*Rodon's* Funeral of the Maſs.]

Tranſubſtantiation.

Albertinus de Euchariſtia.
Bp. Bramhall againſt Militier.
Mr. Down.
Mr. Gataker.
Bp. Taylor.
[Mr. Patrick.]
[Dr. Tillotſon.]
[*Simplicius Verinus*, alias *Claudius Salmeſius.*]
[*Con. Vorſtius.*]
[*Geor. Calixtus.*]

Image-worſhip.

Chamieri Epiſtolæ Jeſuicæ.
Dallæus de imaginibus.
Epiſcopius, de cultu Imaginum.
Dr. Hammond, of Idolatry.
[Jo. Hornbeck, *de cultu Imaginum.*]
Mr. Mede, Apoſtacy of the later times.
Dr. John Raynolds.
[*Jo. Dallæus de cultibus religioſis Latinorum.* Gen. 1664.]
—— [*Adverſus Traditionem Romanorum de objecto cultus Religioſi.* Ibid. 1664.]
[*Imperialia Decreta de cultu Imaginum, cum Notis Melch Goldaſti.* Franc. 1608.]
[*Conſtitutio Urbani* VIII. *de cultu Imaginum.* Col. 1643.]
[*Caroli Magni & Synodi Pariſienſis ſub Ludovico Pio, Caroli filio Scripta de imaginibus.* Franc. 1596.] [*Theodo.*

[*Theodo. Studitæ Epiſt. de adoratione Sanctarum imaginum. Bibliothec. Patrum Tom.* 3. Lutet. 1589.]
[*Frid. Spanhemius Fil.*]

Antichriſt.

Abbot.
Danæus.
King James.
Mareſius de Antichriſto.
Dr. Hen. Moor, Myſtery of Iniquity.
Morney.
Mr. Potter of the Number *666.*
Whitaker.
[*Jo. Artopæi Diatribe de verâ ætate Antichriſti.* Argent. 1665.]
[*Hugo Grotius.*]
[*Jo. Cocceius de Antichriſto.* Lugd. Bat. 1667.]
[*Jo. Detingus de interitu Anti-Chriſti.* Roſt. 1632.]
[*Jo. Grynæi Cenſura de prima errorum Antichriſtianorum origine.* Heild. 1584.]
[*Nic. Hemmingii Anti-Chriſtomachia.* Franc. 1586.]
[*Rabanus Maurus de ortu, vita & moribus Anti-Chriſti.* Paris. 1624.]
[*Gaſp. Sciopii Ep. de Anti-Chriſto.* Ingol. 1635.]

Allegiance to Princes.

Bp. Andrews *Tortura Torti.*
Dr. Bernard *Clavi trabales.*
Collins Aſſertation of Bp. Andrews, *&c.*
Dr. Hammond.

King James.
Bp. Morton againſt Parſons.
[*R. Widdringtoni varia de Juramento fidelitatis.*]

Supremacy.

Blondel againſt Perron.
Dr. Joh. Raynolds againſt Hart.
[*Guil. Barclaius de poteſtate Papæ in Principes.*]
[*Jo Barclaius.*]
[Bp. Bilſon.]
[*Rob. Burbil contra Becani Apolog.*]

Equivocation.

Barns.
Mr. Maſon.
Bp. Morton againſt Parſons.
[*Jo. Malderus de Reſtrictione Mentalium abuſu.* Ant. 1625.]
[*B. Meiſnerus de Papiſticis Æquivocationibus.* Wit. 1623.]

2. *The Lutherans.*

Pro.	Con.
Eckardi Faſciculus.	*Bozæ Colloquium Montispelgartenſe.*
Jo. Himmelii. Cal. Baptiſ. Matæolog. Cal.	*Lud. Crocii Examen. Mat. Hoc.*
Matth. Hoe, Calviniſtarum deſcriptio.	*Lamb. Danæi Reſp. ad Nic. Selneccerum.*

Ægid.

Ægid. Hunnii } *Calvin. confut. Cal. Judaizans.*
Conrad. Schlusselburgi.
Theologia Calvinistarum.
Hildebrandi Orthodoxa Declaratio.
Dav. Paræi Orthodoxus Calvinus.
Wendelini Exercitationes.

3. *The Socinians.*

Pro.	Con.
Biddle.	*Arnoldus.*
Crellius.	*Christ. Becmanni Exercitationes.*
Enjedinus.	*Bistetfeldius.*
Gettichius.	*Jo. Botsacci Anti-Crellius.*
Goslavius.	Burgels.
Hierov. Musa ebarow.	*Abr. Calovius de Hæres. Socin.*
	Chowney. [Dr. Stillingfleet.]
Ostorodius.	*Essentiæ.* [Dr. Sherlock.]
Pessecus.	Estwick.
Catech. Racoviensis.	*Grotius de Satisfact. Christi.*
	Hornbeck.
Ruarus.	*Junius de divinitate Filii.*
Jonas Slichtingius.	*Sib. Lubbertus cont. Socinum.*
	Maresius.
	Martini Synopsis Photinianismi.
Smalcius.	Dr. Owen.
	Placæus de Christi divinitate.
Socinus.	Pool.
	Jacob. ad Portum.
Volkelius.	*Smiglecius.*
	Stegmanni Photinianismus.
	Paul. Tarnovius de Trin.
	Thalei Anatome Samosatenis.

4. *The Arminians.*

Pro.	Con.
Arminii opera.	Abbot.
Bertii Collatio Hagienſis.	*Ameſius Con. Grevenchovium.*
Caſtellio.	*Ameſii Coronis.*
[*Hug. Grotius.*]	— *Antiſynod.*
Corvinus contra { *Bogermannum.* *Tilenum.* *Molinæum.*	Bayli's Antidote againſt Arminianiſm.
Epiſcopii Varia.	Anth. Burgeſs.
[*Phil. Limborch. Theol. Chriſtiana.*]	Bp. Davenant.
[*Steph. Curcellæus.*]	Dr. Featly.
[*Arnold. Polingburgus.*]	Bp. Hutton.
Jo. Goodwin.	Kendal againſt Goodw.
Hoard's Gods love to mankind.	*Latius de Pelagianis.*
Confeſſio Remonſtrantium.	*Molinæi Anatome.*
Apologia Remonſtrant.	*Acta Synod. Dordracen.*
Scripta Synodalia Remonſtrantium.	*Triglandius.*
Thomſon.	*Tuiſſii Vindiciæ.*
Vorſtius contra Piſcatorem.	*Videlius de Arcanis.*
	Walæus cont. Corvinum.

5. *The*

5. *The Anabaptists.*

Pro.

There is scarce any Book of note, in defence of all the Opinions that are held by this Sect.

For that particular against *Pædobaptism*, it hath been much debated by

Mr. Tombs in his *Exercitation Examen Apology, &c.*

Fisher.

Laurence, Vanity of Childish Baptism.

Con.

[*Auctoritat. S. Patrum contra Anabapt. collecti a Timanno Borckense.* Col. 1671.]
Baily.
Baxter.
Blake.
Calvin.
Church.
[Dr. Stillingfl. Bp. of W.]
Cloppenberg.
Cobbet.
Cook.
Cotton.
Dr. Featly.
Geree.
Jo. Goodwin.
Hall.
Dr. Hammond six Que.
Hussey.
Marshal.
Lucæ Osiandri Enchirid.
Reading.
Jos. Simlerus.
[*Frid. Spanheimus de orig. Anabapt.*]
Simpson.
Stephens.
B. Taylor of Pœdobap.
Jo. Wigandus.
[Will. Walker.]
[Will. Allen.]

6. *The*

6. The Antinomians.

Pro.	*Con.*
I know not of any Author who does Scholastically maintain any of these points: they who are commonly cited for it, are,	History of Antinomians.
	Tho. Bedford.
	Ant. Burgess.
	Gataker.
	Geree against Doctor Crisp.
	William Hynde concerning the office and use of the Moral Law.
Johan. Islebius Agricola.	*Lutheri disputationes tres contra Antinom.*
Dr. Crisp. Sermons.	
M. Eaton { Honycomb. Dead faith.	
Saltmarsh.	Rutherford.
Ro. Town, the Assertion of Grace.	Joh. Sedgewick.
[Dr. Everard.]	Dr. Taylor, the Use of the Law.

The third kind of Authors proper for a Divine, are such as concern the study of Antiquity: Under which Head, the Authors upon these several subjects may be reduced; namely, concerning

1. Jewish Learning.
2. The Heathen Moralists.
3. The Writings of the Fathers.
4. Ecclesiastical History.
5. Councils.
6. Confessions.

7. Here-

7. Hæreſiologies.
8. Lives.
9. Martyrologies.
10. Liturgies and Rituals.
11. Feſtivals.

1 For Jewiſh Learning.

Bertramus de Republica Judæorum.
Buxtorfii Tiberias.
Lexicon Rabinicum.
Synagoga Judaica.
Cunæus de Repub. Hebræorum.
Pet. Galatinus.
[*Limborch. Amica Collatio.*]
[Dr. Kidder's Demonſtration of the Meſſias, in two Parts.]
[*Wagenſelii. Ignea tela Satanæ. 2 Vol.*]
Dr. Goodwin's Jewiſh Antiquities.
L'Empereur Clavis Talmudica.
Dr. Lightfoot, The { Temple-Service. / Temple.
Maimonides de legibus Hebræorum.
Ariæ Montani Antiquitates Judaicæ.
[*Raymundi Martini Pugio Fidei.*]
Schickhardi { *Examen. Comment. Rabinicorum.* / *De Jure Regum apud Hebræos.*
Seldeni { *De Jure Gentium libri.* / *De Synedriis.* / *Uxor Hebraica.*
[*Sigonius de Repub. Hebræorum.*]
[*Jo. Druſius de tribus ſectis Judæorum.*]

[*Aug.*

[*Aug. Pfeifferus. de Antiquis Judæorum ritibus & moribus.* Witeb. 1664.]
[Rob. Sheringham, *Codex Joram.*]
[*Joſ. Voiſin. Theologia Judæorum.* Par. 1647.]
[*Godfr. Willichius. Oratio Hebraica de ſectis Judæorum.*]
[*Jo. Wufferus. Theraica Judaica.* Norib. 1681.]
[*Ludov. de Veil Catechiſmus Judæorum.*]
——— *de Cultu Divino.*
——— *de Sacrificiis.*
——— *de Conubiis.*
[*Guil. Outramus de Sacrificiis.*]
[*Jo. Saubertus de Sacrificiis veterum.*]
[*Judæorum excitabulum Matutinum.* Ebroduni. 1663.]
[*Symbolum fidei Judæorum & Precationum pro defunctis è libris Mahzor, &c.* Paris. 1569.]
[*Rab. Salom. Virgæ Hiſtoria Judaica Interprete Geor. Gentio.* Amſt. 1654.]
[*Fortalitium fidei contra Judæos.* Noriber. 1485.]
[*Judæi Epiſtola explicans, ut Salomonis genus Periit in Jechonia, unà cum Reſponſione.* Amſt. 1606.]
[*Jo. Carpzovius. Aurea ſimia Judæorum.* Lipſ. 1681.]
[*Geo. Dietrich de jure & ſtatu Judæorum in Rep. Chriſt.*]

2 The Heathen Moraliſts.

The two chief Authors in this kind, are *Plato* and *Ariſtotle*; men of clear Reaſon, and profound Judgment; whoſe works are ſufficiently known: But, beſides theſe, there are, *Antino-*

Antoninus.
Arrianus in Epict.
M. T. Cicero.
Epictetus.
Hierocles.
Maximus Tyrius.
[*Proclus de Theologia Platonica.*]
[*Theophrasti Characteres.*]
Plotinus.
Plutarchus.
Saluſtius Gr. L.
Seneca.
Simplicius in Epictetum.
Xenophon.

Seneca in traducendis vitiis ſalſus & elegans, ac vehemens etiam. De moribus nemo felicius ſcripſit quàm Plutarchus, cujus libelli digni ſunt qui ad verbum ediſcantur, è quibus Baſilius & Chryſoſtomus multa videntur hauſiſſe.

Unto theſe may be added thoſe Authors that treat concerning Natural Divinity, the Religion of the Heathen, or the Light of Nature, and the Uſe of Reaſon in ſacred matters, and the like; ſuch as,

Andronici Rhodii Ethica.
Bacon's Eſſays.
[*Sam. Bugge Ethic. Chriſtian.* Haſn. 1662.]
[*S. Botitius. Ethic. Sacra.*]
[Dr. More's Ethics.]
Cœlius Secundus.
Collius de Animabus Paganorum.
[Dr. Cumberland.]
[*Gul. Colvilli Philoſ. moralis Chriſtiana.*]
Crellii Ethica.
Danæi Ethica Chriſtiana.

Gaſſendi

Gassendi Philosophia Moralis.
[*N. Hemmingius de Lege Naturæ.*]
[*Tobiæ Pfanneri Synopsis Theologiæ Gentilis.*]
[*Jo. Andr. Quensted Ethica Pastoralis & Institutio Cathedralis.* Witteb. 1678.]
[Bp. Wilkins of Natural Religion.]
[Mr. Boyle of the Use of Reason in Religion.]
Lipsii manuductio ad Stoicam Philosophiam.
Rainaudus de virtutibus & vitiis.
Raimundi de Sabundis Theologia naturalis.
Dr. Sharrock, *Hypothesis Ethica sive de officiis secundum Naturæ jus.*
[*Didac. de Rosis Ethic. Christ.*]
Stobæus.
Nic. Videlii Rationale Theologicum.
[*Rob. Baronius. Philosophia Theologiæ ancillans.*]
[*Nic. Arnoldus. dissert. de Theologiæ super Philosophiam dominio.* Franck. 1667.]
[*Geo. Calixtus. Epit. Theologiæ Nat.* Helmst. 1662.]
[*A. Calovius. Theolog. Nat. & Revelat.*]
[*Paul. Cararias. Theolog. Moral.* Bonon. 1609.]
[*Liv. Galantes. Theolog. Christ. cum Platonica comparatio.*]
[*H. Heideggerus. de dissert. Circa Theologiam Dogmaticam, Historicam, & Moralem.* Tigur. 1673.]
[*Jo. Caramuel a Lobkowitz. Cursus Moral.*]
[*Jo. Claubergius de cognitione Dei & Nostri.* Duisburg. 1656.]
[*Jo. Micrælius. Ethnophronius.* Stetin. 1647.]
[*Paul. Schroterus. Triga ex Theologia Naturali.* Lip. 1670.]
[*Lamb. Velthusius. de usu Rationis in rebus Theologicis, præsertim in interpretatione Scripturæ.* Ultr. 1668.] [*Mutius*

[*Mutius Pansa. Osculum Ethnicæ & Christianæ Philosophiæ.*]

[*P. Bertius. Comonefactio de ratione in rebus Theologicis.*]

[*Jo. Musæus de usu Principiorum rationis & Philosophiæ in controversiis Theolog. contra vedelium.* Ienæ. 1647.]

[*Chr. Stenbuchius de usu rationis in Theologia.* Hafn. 1663.]

Jo. Vossius Theologia Gentili.

Wendelini Philosophia Moralis.

[3 The Writings of the Fathers.

The Ancient Fathers are usually reckoned up according to the Centuries wherein they lived.

The first Century to the Year 100.

Clemens Romanus's Epistle to the *Corinthians*, by *Junius. Oxon.* 1633. *Quarto.* 1677. *Twelves. Lond.* by *Columesius.* 1687. *Octavo.* With Notes by *Joachim Maderus. Helmstadii* 1654. *Quarto.*

This Epistle, and all other Writings that bear his Name, are published by *Cotelerius* in his *Patres Apostolici. Par.* 1672.

Barnabas's Epistle, published by *H. Menardus, Par.* 1645. at the end of *Vossius*'s Edition of *Ignatius*'s Epistles, and by *Cotelerius, Par.* 1672. concerning which, see Dr. *Cave*'s *Hist. liter. p.* 11, 12.

Century

Century 2. from the Year 100 to 200.

Ignatius's Epistles, published after the Old *Latin* Copy by A. Bp. *Usher*, *Oxon. Quarto.* 1644. And again with an Appendix, *Lond.* 1647. *Vossius* also published them from a *Greek* Copy in the *Florentine* Library. *Amstel.* 1646. Which two Editions make it compleat. *Lond.* 1680.

Polycarp's Epistle to the *Philippians*, published with *Ignatius*'s by A. B. *Usher.*

Justin Martyr, *Gr. Lat. Paris* 1611. 1636.

Irenæus. Paris. 1639.

Theophilus Antiochenus, *contra Christianæ Religionis calumniatores*, at the end of *Justin Martyr*, of the Editions aboveſaid: And by it ſelf. *Oxon.* 1684. *Twelves.*

Tatianus. oratio adversus Gentiles, at the end also of *Justin Martyr.*

Athenagoras. Apologia, seu Legatio pro Christianis, at the end of *Justin Martyr.* And alone, *Oxon.* 1682. *Twelves. Lipsiæ.* 1684. *Octavo.*

Clemens Alexandrinus, Gr. Lat. *Lugd. Bat.* 1616. *Paris.* 1629. 1641. The laſt the leaſt Correct of the three.

Tertullian, by *Rigaltius. Par.* 1641. by *Priorius cum Notis variorum.* Par. 1664.

Century 3. from 200. to 300.

Minutius Felix. Lugd. Bat. 1652. *Quarto. Octavo* 1672. And at the end of *Cyprian*, published by *Priorius*, Fol. *Par.* 1666.

Origen,

Origen, His *Greek* exegetical Pieces, publiſhed by *Huetius*. Gr. Lat. in two Vol. *Fol.* Rothom. 1668. Paris. 1679.

What are extant in *Latin* alone. Baſil. 1571. Paris. 1604. & 1619.

Contra Celſum. Cantab. Gr. Lat. *Quarto*. 1658. *&c.*

Dialogus contra Marcionitas, by *Wetſteinius*. Gr. Lat. *Baſil.* 1674.

See *P. Halloix*. His *Origenes defenſus*, Fol. *Leodii*. 1648.

Cyprianus. By *Pamelius*. Paris. 1593. Paris. 1666. and Oxon. 1682. with *H. Dodwell's Diſſertationes Cyprianicæ*.

Gregorius Thaumaturgus. Par. 1622. *Fol.* With the Works of *Macarius Ægyptius* and *Baſilius Seleuciæ*.

Methodius Patarenſis, with *Amphilochius* and *Andreas Cretenſis*. Par. Gr. Lat. *Fol.* 1644.

Century 4. from 300. to 400.

Arnobius. Adverſus Gentes. Lugd. Bat. 1651. *Quarto*. And at the end of *Cyprian*. Par. 1666.

Lactantius. Lugd. Bat. *Octavo*. 1660. Oxon. 1684. And lately at *Cambridge*.

—— *De mortibus perſecutorum*. Firſt publiſhed by *Steph. Baluzius Miſcellan. Tom.* 2. with large Notes. *Par.* 1679. *Oxon.* 1680. *Twelves*.

Euſebius Pamphilius. Chronicon. By *Joſeph Scaliger*. Lugd. Bat. 1606. Amſtel. 1658.

——*Præparatio* } *Evangelica*. Paris. Gr. 1545.
——*Demonſtratio* } Gr. Lat. Paris. 1628.

—— *Historia Ecclesiastica.* Par. Gr. 1544. By *Valesius.* Par. 1659. 1671. 1678.

— *De locis Hebraicis.* By *Bonfrerius.* Par. 1639.

Athanasius. Heidelberg. Gr. Lat. 1601. which has the best Index. Par. Gr. Lat. 1627. two Vol. *Fol.* the Translation very false. *Colon.* 1686.

Cyrillus Hierosolymitanus. Par. Gr. Lat. *Cum Synesio.* 1631.

Hilarius Pictavienſis. Basil. 1516. Paris. 1652. *&c.*

Epiphanius. Gr. Lat. two Vol. *Fol.* Par. 1622. Colon. 1682.

Optatus Milevitanus, with *Facundus.* Par. 1679. *Fol.* Lond. 1631. *Octavo.*

Ephraem Syrus in Latin. By *Gerard Vossius.* Rom. 1593. Antwerp. 1619. *Fol.* Colon. 1675.

Basilius Magnus, two Vol. *Fol.* Par. 1618. Best Edition. 1638. three Vol. *Fol.*

Gregorius Nyssen. Par. Gr. Lat. two Vol. 1615. three Vol. *Fol.* 1638.

Gregorius Nazianzen. Gr. Lat. two Vol. *Fol.* Basil. 1609. Par. 1630.

Ambrosius. Two Vol. *Fol.* Basil. 1555. 1567. Par. 1665. Another Edition now about there.

Hieronymus. Basil. 1537. with an Index. 1538. 1553. by *Chr. Plantin.* 1579. *Ant.* Par. 1623. But the best is the *Saxon* Edition. *Francof.* 1684. having the Notes of all.

Augustinus. The long lined. *Basil.* 1529. 1543. 1569. by *Chr. Plantin.* Antver. 1578.

A Supplement to St. *Austin.* 2 Vol. *Paris.* 1654.

The *Benedictine* Edition. *Par.* lately published.

Chrysostomus. Gr. Etonæ. 1613. 8 Vol. With this joyn *Erasmus*'s Translation at *Basil.* Gr. Lat. Paris.

by

by *Tronto Ducæus*, 6 Tomes. 1609. And 4 Tomes by *Commelin.* Heidel. 1603. & 1636. Paris. by *Morellus.* XI Tomes.
Julius Firmicus. Lug. Bat. 1652. Paris. 1666.

Century 5. *from* 400 *to* 500.

Syneſius. Fol. Gr. Lat. Par. 1633. The Notes of *Petavius* are larger in this Edition, than in that of 1631. And with *Cyril Hieroſ.* Par. 1631.
Iſidorus peluſiota. Gr. Lat. Par. 1638.
Cyrillus Alexandrinus. Gr. Lat. 7 Vol. Par. 1638.
Marius Mercator, by *Jo. Garnerius, Fol.* Par. 1673. By *Steph. Baluzius.* 1684. *Octavo.* The beſt Edition.
Theodoritus. Gr. Lat. Par. 1642. four Vol. *Fol.* To which *Garnerius* added a fifth. Par. 1684.
Caſſianus. Atrebat. 1628. *Fol.*
Petrus Chryſologus. Lugd. 1633. And with *Leo Magnus.* Par. 1639.
Proclus. Romæ. 1630.
Nilus. Epiſtolæ. 1668. Gr. Lat. *Romæ*, &c.
——— *Opuſcula.* Romæ. 1673.
Leo Magnus. Par. 1675. two Vol. *Quarto.*
——— *De veris operibus.* Par. 1639. *Quarto.*
Salvianus. Par. 1669. *Octavo*, &c.
Proſper. Colon. 1630. Lugd. 1639, *&c.*
Baſilius Seleucienſis. Gr. Lat. with *Gregorius Thaumaturgus.* Par. 1622. *Fol.*

Century 6. *from* 500. *to* 600.

Fulgentius Ruſpenſis. Par. 1684. *Quarto.*
Caſſiodorus. Fol. Par. 1679.

Procopius Gazæus. Publiſhed in Parts at ſeveral places. His Comment. on the *Octateuch* are yet only extant in *Latin.*

Fulgentius Ferrandus. Divione. 1649.

Primaſius, in parts at ſeveral places.

Gregorius Magnus. Par. 1640. Ant. 1616.

Iſidorus Hiſpalenſis. Par. 1601. Colon. 1617.

Century 7. *to* 700.

Heſychius. Gr. Lat. in Parts at ſeveral places.

Maximus Confeſſor. Gr. Lat. two Vol. *Fol.* Par. 1675.

Century 8. *to* 800.

Beda Hiſtoria Eccleſiaſtica. Cantab. 1644. Par. 1681.

——*Opera.* Par. 1545. Baſil. 1653. Colon. His *Opuſcula* elſewhere.

Damaſcenus. Baſil. 1575. with *Caſſian.*

Alcuinus. Par. 1617.
His *Opuſcula* ſeverally.

Century 9. *to* 900.

Agobardus. Par. 1666.

Bertramus de Corpore Domini, by *Dacherius.* And in *Micropresbyticon.* London. 1686. With a diſſertation concerning the Author.

Haymo.

Walafridus Strabo.

Hincmarus Rhemenſis. Par. 1645.

Rabanus. Maurus. Colon. 1627.

Photius

Photius Bibliotheca. Rothom. 1653.
——*Epiſtolæ.* Londini. 1651.

Century 10. *to* 1000.

Oecumenius. Gr. Lat. Par. 1631.

Century 11. *to* 1100.

Theophylactus Bulgar. In 4 *Evangelia.* Gr. Lat. Par. 1635.
——In *Acta.* Colon. 1568.
——In *Epiſtolas.* Lond. 1636.
——*Homiliæ in Evangelia Dominicalia & Feſta.* Par. 1644.
Anſelmus. Par. 1675.

Century 12. *to* 1200.

Rupertus Tuitienſis. Par. 1638. two Vol. *Fol.*
Bernardus. Par. 1632. 1945. 1666.
Euthymius.
Hugo de S. Victore. Rothom. 1648.
Petrus Lombardns.
Petrus Bleſenſis. Par. 1667. Mag. 1600. *Quarto.*]

Divers others of the leſſer Fathers, ſee in *Bibliotheca Græc. Patrum.*

Many of the moſt eminent among theſe, are thus charactered and cenſured by *Eraſmus.*

Baſilius dilucidus, pius, ſanus, ſuaviter gravis, & graviter ſuavis, nihil habens affectatæ loquacitatis.

Athanasius in docendo mirus.

Chrysostomi scripta popularia sunt, & ad imperita multitudinis aures animosque accommodata.

In Gregorio Nazianzeno multum est acuminis, vehementiæ satis.

Tertullianus durus est, tametsi saltus in confutandis hæreticis, nasutus in traducendis vitiis.

Cyprianus apertus, vehemens, serius nec infeliciter fluens.

Ambrosius habet argutias, & sententias affectatas, sæpe etiam subobscuras.

Hieronymus ad omnem dicendi facultatem appositus, ardens in concitandis affectibus.

Augustinus in genere extemporali felix est & argutus, sed dulcior est quàm gravior.

Gregorius Pontif. Rom. simplex & pius.

Prudentius licet carmina scripsit, multum spirat Christianæ facundiæ.

Bernardus festivus, jucundus, nec segnis in movendis affectibus.

There are some Books which contain a Collection of Fathers: Such are

[ΜΙΚΡΟΠΡΕΣΒΥΤΙΚΟΝ, *sive veterum quorundum brevium Theologorum Elenchus.* Basil. 1550.]

[*Hæreseologia*, h. e. *Opus veterum tam Græcorum quam Latinorum Theologorum, per quos omnes, quæ grassatæ sunt, hæreses confutantur.* Basil. 1556.]

[*Monumenta S. Patrum Orthodoxographa.* 2 Vol. *Edit. Sim. Grynæo.* Basil. 1569.]

These three Books contain a *Bibliotheca Patrum*, which never was purged by the Inquisitors. *Maxima*

[*Maxima Bibliotheca Patrum*, in 28 Vol. *Lug.* 1677.]

[*Combefis*, Gr. Lat. *Patrum Bibliothecæ Auctarium.* 2 Vol. *Fol.* 1648. & 1672.]

But these are now inserted in the *Maxima Bibliotheca.*

[*Cotelerius Monumenta Ecclesiæ.* Gr. *Par.* 3 Vol. *Quarto.* 1677.]

[*Mabellonius. Analecta.* Four Tom. *Octavo.* Par. 1675.

——*Ejusdem iter Italicum.* Par.

Baluzius. Miscellanea. 4 Vol. *Octavo.* Par. 1679.]

In the reading of the Fathers, and other ancient Books, there is much caution to be used for the distinguishing of their *spurious* works from such as are true and *genuine*: To which purpose there are particular directions set down at large in these Tracts.

Bellarminus de Scriptor. Ecclesiast. ieis.

[*Oudin de Scriptoribus à Bellarmino omissis.* Par. 1686.]

[*Jo. Gerhard.*]

[*Hottinger.*]

Coci censuræ quorundam scriptorum.

Daillé de usu Patrum.

—Pseud-epigrapha.

[*Olearii abacus Patrologicus.* Gen. 1673.]

[*Du Pin Bibliotheque.*]

[*Phil. Labbé.*]

Dr. Hammond and Dr. Owen } concerning the Epistles of *Clemens* and *Ignatius.*

[Bp. *Pearson's Vindiciæ Ignat.*]

[*Scriviner.*]
Dr. James his Corruption of the Fathers.
Mr. Perkins his demonſtration of the Probleme.
Dr. John Raynolds.
[Mr. H. Dodwel's Letters.]
Riveti Critici ſacri ſpecimen.
[Dr. Cave *Scriptor. Eccleſiaſt. hiſtoria literaria.*]

Many of the Fathers are Logically contracted by *Sculletus*, in the *Medulla Patrum*, as alſo *Rom* in his *Mella Patrum*; which may be very uſeful both for thoſe who intend with profit to read any of them over; and for others alſo, who have not means or leiſure to peruſe them at large.

Thoſe alſo who have explained the Phraſes in Eccleſiaſtical Writers, and the Rites, and Uſages, and Opinions of the Ancient Church, are to be conſulted: ſuch as

[*Caſp. Suiceri Theſaurus Eccleſ. Græc. Patr.* 2 Vol. Fol.]
[*Joſuæ Arndii Lexicon Antiquitatum Eccleſiaſtic.*]
[*Bapt. Caſalius de ſacris Chriſt. Ritibus.*]
[*Albaſpinæi obſervation. in Optatum.*]
[*Joſ. Vicecomitis obſerv. Eccleſ. de Baptiſmo*, &c.]

4. Eccleſiaſtical Hiſtory.

This ſubject is variouſly treated of, either briefly in Epitomes, or more at large; either more generally, for a long ſucceſſion of times; or more particularly, for ſome few ages.

Epitomes.

Epitomes.

Jo. Capelli Hiſtor. Eccleſ.
Conrad. Hornei Compend. Hiſtor. Eccleſiaſt.
Lati compendium Hiſt. Civ. & Eccleſ.
Matthiæ Theatrum.
Jo. Micrelii Syntagma Hiſtor. Eccleſiaſt.
Nicephori Breviarium per Petavium.
Dav. Paræi Epitome.
Philoſtorgius per Gothofredum.
Scoglii Hiſtoria Eccleſiaſtica.
Simpſon's Hiſtory of the Church.
Spondani Epitome Baronii.
[*Odor. Raynaldi Annales Eccleſiaſt.*]

More large.

Baronius.
[*Pagi Critica in Baronium.*]
Centuriatores Magd.
Dorotheus.
Evagrius.
Euſebius.
Hottinger in 6 Vol.

Joſephus.
Nicephorus.
Ruffinus.
Socrates.
Sozomen.
Sulpitius Severus.
Theodoretus.

Unto which may be added,
Jo. Forbeſii Inſtructiones Hiſtorico-Theologicæ.
[*Natalis Alexandri Hiſt. Eccleſ. ſelecta capita.*]
Fuller's Church-Hiſtory of Great Britain.
Bp. Godwin's Hiſtory of Biſhops, with Harrington's Appendix.

Golſtadi

Goldasti Historia.

Dr. Heylin's History of Episcopacy.
The Sabbath.
The Reformation.
[The Presbyterians.]

[*Eliæ Hassenmullerus. Histor. Jesuitica.*]

Hospiniani Historia Jesuitica.

Ludo. Lucii Historia Jesuitica.

The continuation of the Sacred Story from *Nehemiah* to Christ, by Dr. *Mayer*, at the end of his *English* Comments.

Morland's Hist. of the Waldenses.

Mornæi Historia Papatus.

Bp. Montague's *Apparatus & Origenes & Analecta.*

Bp. Parker's *Antiquitates Britannicæ.*

Perin's History of the Waldenses.

[Dr. Allix.]

Bp. Usher *de Britannicarum Ecclesiarum primordiis.*
——*De Eccles. Successione.*
——*Historia Gottescalci.*

[*Heideggeri Historia Papatus.*]

[*Compendium Hist. Ecclesiastic. Gothan.* Gothæ. 1660.]

[*Hist. persecutionum Ecclesiæ Bohemicæ ab.* An. 894. *ad* An. 1632. Leyd. 1648.]

[*Anastasii Bibliothecarii Hist. Eccles. & de vitis Pontificum Roman.* Paris. 1649.]

[*Jo. Baizii Inventarium Ecclesiæ Sueco Gothorum. Lincop.* 1641.]

[*Jo. Gab. Biscioläe Ep. An. Baronii.*]

[*Adami Bremensis Hist. Eccles.* Helm. 1670.]

[*Abr. Bzovii Hist. Eccles. Epit. ex Baronii Annal. aliisque Historiis excerpta.* Mogunt. 1617.]

Alb.

[*Alb. Crantzii Hiſt. Eccleſ.* Franc. 1575.]
[*Geor. Calixti apparatus & fragmentum Hiſtor. Eccleſ.*]
[*M. Aur. Caſſiodor. Hiſt. Eccleſ. tripartit.* Rothomag. 1679.]
[*Geor. Cedreni compend. Hiſt.* Græc. Lat. *Paris.* 1648.]
[*Bedæ Hiſt. Eccleſ. Saxo-Anglica.* Cantab. 1644. Par. 1681.]
[*Jo. Fechlii Suplementum Hiſt. Eccleſ.* Franc. 1684.]
[*Flodoardi Hiſt. Eccleſiæ Remenſis editore J. Sirmond.* Par. 1611.]
[*T. Geſſelii Hiſt. ſacr. & Eccleſiaſt.* Hagæ. 1661.]
[*Ant. Godeau Hiſtoire de l' Egliſe.* Par. 1675.]
[*Haymonis Hiſt. Eccleſ.* Lugd. Bat. 1652.]
[*Jo. Henrichii Hiſt. Eccleſ. & Civil.* Rint. 1674.]
[*Geor. Hornii Hiſt. Eccleſ. & Polit.* 1678.]
[*Ph. Labbæi Prodromus Hiſt. Eccleſ.* Par. 1646.]
[*Her. Roſwedi Hiſt. Eccleſ. à Chriſto ad Urban* VIII. Ant. 1623.]
[*Salom. Reyheri Hiſt. Eccleſ.* Rud. 1680.]
[*Jac. Saliani Annal. Eccleſ.* Par. 1618.]
[*Juſti Sæffingii Hiſt. Eccl. quinque ſeculoris.* Genæ. 1674.]
[*Frid. Spanhemii Introductio ad Hiſt. Eccleſ. & Antiq. Sacr.* Lugd. Bat. 1689.]
[*Iſ. Caſauboni exercitationes ad Annal. Baronii.* Londini. 1614.]
[*Car. de Cointe Annal. Eccleſ. Francorum.* Paris. 1665---70.]
[*Eutichii Patriarch. Alexandr. Annal. Arabico-Latin.* Oxon. 1656.]

Melch.

[*Melch. Inchoferi Annal. Eccleſ. Regni Hungariæ.* Rom. 1642.]
[*And. Megandri Animadverſiones in Annal. Baronii.* Amſtel. 1675.]
[*Jo. Hen. Ottii Examen perpetuum Annal. Baronii.* Tig. 1677.]
[*Steph. Pigii Annal.* Ant. 1599.]
[*Hug. Robinſoni Annal.* Lond. 1677.]
[*Abr. Sculteti Annal. Evangelii paſſim per Europam Sæculo XV. renovati Decades.* Heidel. 1618.]
[*Spondani Annales ab orbe condito.* 1640.]
[*Spondani continuatio An. Baronii.* Par. 1646.]
[*A. Tornielli Annal. ſacri & profani ab.* O. C. Mediolan. 1610.]
[*Ja. Uſſeri An. Vet. & Nov. Teſtam.* Lond. 1650.]
[*Jo. Zonaræ Annal.* Tom. 3. Græc. Lat. *Baſil.* 1557.]
[*Nicetas.*]
[*Ph. Labbæi Chronologia.*]
[*Ph. Cypri Chronicon Eccleſ. Græc. Nic. Blancardus e Manuſcr. Bizantino primus vulgavit.* Fran. 1674.]
[*Onuphrii Panvinii Chronicon Eccleſ.* Col. 1568.]
[*Rab. Dav. Ganz. Chronologia ſacra ab* O. C. *ad An. 5932. vel Chriſti* 1592. Lugd. Bat. 1644.]
[*Chronologia Hebræorum major ab Hen. Stephano.* Gr. Lat. 1580.]

5. Coun-

5. Councils.

Councils are either { General / Particular } in { Large. / Little. }

Concilia generalia. Binii Gr. Lat. 10 Vol. *Romæ* 4 Vol.
[*Concilia generalia Labbæi & Coſſartii.* 18 Vol. *Par.* 1671.]
By *Crab.* 3 Vol.
Caranzæ Epitom.
Longii a Coriolano. Epitom. Concil.
[*Edm. Richerii Hiſt. Concil. Gen.*]
[*Ludovici Bail ſumma Conciliorum.* Lutet. 1672.]

Concilia. { *Gallicana Sirmondi.* / *Britanica. Spelman.* / *Hiſpanica. Garcia.* } 2 Vol.

[*Steph. Baluzii Concil. Galliæ Narbonenſis.* Lutet. 1668.]
[Councils of the Greek Church, 2 Vol. *Fol.* By Dr. Beveridge. *Oxon.* 1672.]
[*Car. Barromæi Concil. Provinc. Mediolan.*]
[*Cabaſſutii Notitia Eccleſiaſt Concil. Canon.* &c.]
Balſamon. in Concilia.
Synodus Epheſ.
Juſtelli Bibliotheca Canonica.
Photii Nomocanon.
Sguropuli Concil. Florentinum.

Zonaras

Zonaras in Concilia.

[Nic. de Clemangiis de materia Concil. general.]

[Herm. Conringius exercitatio Historico-Politica de Conciliis. Helmst. 1650.]

[P. Decius ad Galliæ Regem pro Autoritate Concilii general. supra Papam. Par. 1612.]

[Jo. Gersonis Apologia pro suprema Ecclesiæ & Concil. general. autoritate.]

[Casp. Contareni Cardinal. conciliorum magis Illustrium summa. Paris. 1571.]

[Pet. Frizon Gallia purpurata. de rebus gestis Pontificum ac Cardinal. & Epitome Concil. Gallia. Lutet. 1638.]

[Jacobatius de Conciliis.]

[Ph. Labbæi Synopsis Concil. omn. Historica. Par. 1661.]

[Gr. Rives canonum concil. Epitome. Lugd. 1663.]

[J. Lassenii summa conciliorum usque ad hæc nostra tempora. 1661.]

[Christ. Lupi Notæ in Canones & Decreta Conciliorum 4 Vol. Brux. 1673.]

[Gab. Prateoli Narrat. historica om. concil. Eccles. Christ. Fran. 1614.]

[J. Lydii Castigatio in Prateoli Narrationem de Conciliis. Leydæ. 1610.]

[Bp. Prideaux Sum of the Councils. Oxon. 1651.]

[Em. Schelstrate Antiquitas illustrata circa concilia generalia, & Provincialia, &c. Antwerp. 1678.]

[Concilium Ephesinum ex Bibliotheca Anton. Comiti. Par. 1674.]

[Concil. Constantiense Germanicum Aug. Vindel. 1676.]

Concils

[*Concilii Laodiceni Canones Græc. cum versionibus Herveti, & notis Gundlingi.* Norib. 1684.]
[*Concil. Pisani Apologia pro Ecclesiæ Catholicæ Autoritate contra Edicta Papalia.* Franc. 1614.]
[*Ja. Sirmondi appendix codicis Theodosiani, & Ep. aliquot veterum Conciliorum & Pontificum Roman.* Paris. 1631.]
[*Petri Pauli Vergerii Concilia Pontificum vitanda.* 1553.]
[*Geo. Wicelii adhortatio ad Episcopum Moguntinum ut vocetur concilium.* Franc. 1621.]
[*Gab. Albaspinæi notæ in aliquot Canones Concil. Elibertini ultrajecti.* 1643.]
[*C. Lupi Ep. Patrum ad Concil. Ephesinum.* Lovan. 1681.]
[*Ferd. Mendozæ pro concil. Illibertino apologia cum notis variorum.* Lugd. 1665.]
[*Ja. Sirmondi notæ ad librum Facundi pro defensione 3 Cap. Concil. Chalcedonensis.* Paris. 1629.]

Of the Council of *Trent*, we have particularly,

The History written by *Padre Paolo Servita*: and lately another oppos'd to it, by Cardinal *Pallavicino*; also the History by *Scipio Henricus*; and a judgment of these three compared together, by *Cæsar Aquilinius*.

Against this Council have been written,

The *Examen*, by *Chemnitius*.

And the *Review*, said to be written by *Ranchin*, translated into English by Dr. *Langbain*.

De

De Concilio Tridentino.

[*Hen. Heideggeri Anat. Concil. Trident.* Tigur. 1674.]
[*Concil. Tridentini gravamina exposita.* 1597.]
[*Causæ quare Synodum indictam à Paulo* III. *recusarint Principes, Status, & Civitates Imperii.* Witeb. 1537.]
[*Christianorum Principum Literæ ad Concil. Trident. Legatorumque Orationes, cum concilii responsionibus.* Col. 1565.]
[*Decisiones & Declarationes Cardinalium Concil. Trident. Canonibus insertæ.* Col. 1664.]
[*In. Gentilleti Examen. Concil. Trident.* Herbip. 1617.]
[*P. Jurieux Abrege de l' Histoire du Concile de Trente.* Genev. 1683.]
——— [Done into English. 1684.]
[*Jo. Mulleri comparatio Concilii Nicæni primi, & Tridentini ultimi, cum appendice de Eusebio, & Paulo Sarpio Historicis.* Argent. 1666.]
[*Quirini Reuteri Aliquot Opuscula Duditbii cum aliorum Epistolis & Orationibus, quæ ad Concilium Tridentinum spectant.* Offen. 1610.]

Unto which Councils may be subjoyned, as being very useful, and something of this nature, the Canon-Law, *Corpus juris Canonici.*
[*Magnum Bullarium Romanum.* Lugd. 1655--73.]

6. Confessions.

Corpus Confessionum.
Confessio Augustana.
Harmony of Confessions.

Besides

Besides many other Confessions of particular Churches, which according to the various light, and several occasions of those times wherein they were framed, do comprehend the chief heads of Religion.

7. Hæresiologies.

Augustinus.
Alp. a Castro.
Damascen.
Epiphanius.
Guido Carmelita.
Irenæus.
Leontius de Sectis.
Eph. Paget.
Petræi Hæresiologia.
Petri Siculi Manich. Hist.
Philastrius.
Jo. Pontani Catal. Hæret.
Prateolus.
Schlusselburgii Catal.
Vincentius Lirinensis.
[*Descriptio Divina & historica Præcipiorum Hæresiarcharum.* Arnhem. 1669.]
[*Hæreticorum Catalogus & historia.* Lutetiæ. 1560.]
[*Apocalypsis insignium aliquot Hæresiarcharum.* Lug. Bat. 1608.]
[*Historica relatio de progressu Hæresium in Germania.* Ingolstad. 1652.]
[*Hæresiologia*, h. e. *Opus veterum tam Græcorum quam Latinorum Theologorum per quos omnes, quæ per Catholicam Christi Ecclesiam grassatæ sunt, Hæreses confutantur.* Basil. 1556.]

[*Louis. Abelly Traitté des Hereſies.* Paris. 1661.]
[*B. Bebelius de Hæreſi in genere.* Argent. 1667.]
[*Luc. Frid. Reinhardi Arma victricia Primitivæ Eccleſiæ contra Marcionitas Harmogeneanos, Praxeanos, Novateanos, Samoſatenos, Manichæos, Arrianos, Eutychianos.* Altorf. 1665.]
[*L. Lælii Index Hæreſium, controverſiarum ac Schiſmatum, quæ Eccleſiam Dei à nato Chriſto exercuerunt.* Franc. 1604.]

8. Lives.

Abel Redivivus. By *T. Fuller.*
Melchior Adam. de vit. Theol. Germ.
Balæi Centuriæ.
Rob. Barns.
Theod. Bezæ Icones virorum Illuſtrium.
[Dr. Cave, Lives of the Apoſtles and Primitive Fathers.]
Joan. Biſmarcus.
Georgius Maior.
Goveanus de vitis Patrum Occident.
Halloix. de vit. & ſcript. patrum. 1 & 2 ſeculi.
Hieronymus de illuſtribus Eccleſiæ doctoribus.
Lipomanus de vitis Sanctorum.
[*Natalis Alexander.*]
Pitſæus.
Platina de vitis Pontificum.
Roſweydus de vitis Patrum Orientis.
[*Witte (Hennings) memorias Theologorum collegit ab* an. 1600. *ad* an. 1677.]

9. Mar-

9. Martyrologies.

Adonis Martyrolog.
Baronii Martyrologium.
Fox his Book of Martyrs.
Monumenta Martyrum.
Roſweidi Martyrologium Romanum.
Sauſſaii Martyrol. Gallicanum.
Uſuardi Martyrol.
[*Paſſio XL Martyrum cum Notis Ger. Voſſii.* Mogunt. 1610.]
[*Martyrologium Franciſcanum.* Paris. 1653.]
[*Actiones & Monumenta Martyrum, qui a Wicleffo & Huſſo in Europa perierunt.* Genev. 1633.]
[*Martyrologium Hiſpanicum,* VI Vol. Lugd. 1653.]
[*Martyrologium ab Apoſtolis ad* annum 1572. *ob Evangelicæ veritatis confeſſionem.* Han. 1572.]
[*Paſſio Martyrum S. S. Gelatii, Amantii, Cerealis, Primitivi, Symphoroſæ, ac* VII. *filiorum cum notis Fulvii Carduli.* Romæ. 1588.]
[*Paſſio S. S. Martyrum Abundii, Abundantii, Marciani, & Johannis, cum notis, per Societatem Jeſu.* Kom. 1584.]
[*Viola Sanctorum, ſive Martyrologium Anonymi Scriptoris.* Auguſt. 1496.]
[*D. Auguſtini Ep. de Sanctis Martyribus & de inimicis diligendis cum notis Ger. Voſſii.* Mogunt. 1604.]
[*S. Baſilii homilia in XL millies Martyrii coronam adeptos Licinii Imperatoris tempore cum notis Sim. Steinii.* Han. 1630.]
[*Paſſio Perpetuæ & Felicitatis. Notis Holſtenii.* Par. 1664.]

[*S. Chryſoſtomi Laudatio Martyrum Ed. Fron. Ducæo, Quarto.* Lutet. 1606.]
[*Alf. Ciaconii Comment. de Martyrio* 200 *Monachorum.* Aug. 1612.]
[*Phil. Ferrarii Topographia in Martyrologium Romanum.* Venet. 1609.]
[*Ant. Gallonius de S. Martyrum Cruciatibus, atque Inſtrumentis Cruciatuum.* Amſt. 1660.]
[*Pet. Opmeri Chronographia Martyrum.* Col. 1625.]
[*Th. Raynaudi Theologia Antiqua de vera Martyrii notione.* Lugd. 1656.]
———[*De Martyrio per peſtem.* Ib. 1659.]
[*Jo. Wigandus de Martyriis & Pſeudo-Martyriis.* Franc. 1580.]
[*Phil. Labbæi Martyrologium Roman.* Par. 1644.]
[*Laur. Surii res geſtæ Martyrum.* 1601.]

10. Liturgies and Rituals.

[*Bart. Gavanti theſaurus rituum ſacrorum.*]
Of the Roman Church. Their *Breviary. Miſſal. Ritual. Pontifical.*
[*Garnerii Ordo Romanus.*]
[*Mabillon Thomaſius.*]
[*Durantus.*]
[*Durandus.*]
[*J. Beleth.*]
Of the Greek Church. Their Εὐχολόγιον.
[*Goar. de Rit. Gr. Eccl.*]
Of the Engliſh.
Bp. Sparrow's *Rationale.*
H. Le Strange, Alliance of Divine Offices.
[Dr. Comber. *Fol.*]

[*Habertus.*

[*Habertus. Pontifical. Græcorum.*]
[*Ritus Ecclesiastici Romanæ Ecclesiæ.* Col. 1572.]
[*Liber Ritualis dictus,* Ἀπόστολος, *Græcè.* Ven. 1602.]
[*Melchior Hittorpius de divinis Ecclesiæ Officiis.* Par. 1610.]
[*Rituale secundum usum Judæorum Germanorum cum Com. Heb.* Ven. 1600.]
[*Gab. Albaspinæi de veteribus Ecclesiæ ritibus lib.* 2. Par. 1623.]
[*Chr. Arnoldi de sacerdotum Judæorum, Gentilium, & Christianorum ritibus liber singularis.* Argent. 1647.]
[*Jo. Bap. Casalius de veteribus Ægyptorum, Romanorum, ac Christianorum ritibus sacris & prophanis.* Rom. 1644.]
[*Bart. Corsetti Praxis sacrorum rituum.* Ven. 1654.]
[*Ægidii Stranchii Prisci publicè Pœnitentium ritus.* Witteb. 1664.]
[*Joac. Hildebrandi Rituale Orantium veterum.* Helmst. 1665.]
[*Jo. Thiers de dierum Festorum Imminutione.* Lugd. 1668.]
[*Georg. Codinus de Officiis Ecclesiæ & Curiæ Constantinopol.* 1648.]
[*Hen. Onuphrii Rom. Placitum de modo recitandi Divini Officii.* Ven. 1634.]
[*Corn. Schultingii Com. Eccles. de Divinis Ecclesiæ Officiis, & de Breviarii expositione.* Col. 1598.]
[*Liturgia, Lingua Finnica.* Stocholm. 1575.]
[*Liturgia tota Græcorum.* Vol. XXVI. Ven.]
[*Jo. Bona Cardinal. de rebus Liturgicis.* Paris. 1678.]
[*Jac. Pamelii Liturgia Latinorum.* 2 Vol. Col. 1571.]

[*Liturgia ſuecorum cum Evang. & Epiſt.* Goth. 1650.]

[*And. Hoii Antiquitatum Liturgicarum*, Vol. 3. Duac. 1685.]

[*Officium Sacrum, quod in Æde S. Sebaldi Norimberg. Primaria ſingulis diebus exhiberi ſolet.* Norimberg. 1664.]

11. Feſtivals.

[*Elborow.*]

[*Petri Caſtellanus de Feſtis Græcorum.* Ant. 1617.]

Heſpinian. de Feſtis.

Stukius.

[Dr. Spark.]

Theſe are the ſeveral kinds of Books which are moſt proper and uſeful for a Preacher, and theſe are ſome of the moſt eminent Authors in each kind. It would be expedient for a Miniſter to be provided, at leaſt, with one of each ſort; unto which he might have recourſe upon all doubts and enquiries of theſe kinds. And this may be one ſpecial advantage for the invention of matter.

SECT.

SECT. IV.

Concerning a Regular Scheme of the chief Heads in Divinity.

THE ſecond Help propoſed for this purpoſe, was a right method and ſeries of matter, to be firſt and moſt exactly enquired into, when a man ſtudies over the chief Heads of the whole Body of Divinity, according to ſome natural method and dependance: by which means, the ſeveral parts will give mutual light to one another, and the better enable a man to ſee into the principles and bottom of things: And when he has thus deliberately paſſed over the whole, he may afterwards with the more facility enlarge himſelf upon any particular Text or Subject, as occaſion ſhall require.

Our chief Collections in the ſtudy of theſe Heads, may be contrived under the form of Sermons, every Sermon containing either one or more of them, according to the nature of ſeveral ſubjects.

There is a two-fold Series or Order that may be obſerved in the matter of our Sermons:

Exegetical.
Methodical.

Exegetical is, when a man goes on in a continued courſe of unfolding ſome particular Book or Chapter; which (though it be of very great uſe, yet)

yet) is not so proper for a young Divine to begin withal.

Methodical is, when we propose a certain Scheme or design of Matter to be orderly insisted upon under several heads.

This again is two fold, { Catechistical. / Scholastical.

Catechistical does refer to those plain and most obvious Principles of Religion laid down in the Catechism, contained under these four general Heads:

The { Creed. / Commandments. / Lord's Prayer. / Sacraments.

The distinct unfolding of which, may be of great advantage, and hath heretofore been esteemed a very good Method both for Ministers and People.

Scholastical Method, or that which is by way of Common-place, is more particular and comprehensive than the former, taking in all those chief heads that are insisted upon, either in the School-men, or the Common-place Writers.

These Schemes of Matter are various, according to several mens fancies and apprehensions: But, amongst all, that is to be esteemed the best, which is most *natural* for the *order*, and most comprehensive for the *extent* of it.

There

There are divers Learned men, who in Analysing the whole Body of Divinity, have contrived the Scheme of it under fifty two Heads, according to the number of Weeks in a year; so that in that space, one who is a constant Preacher, might go through all of them: To which purpose, see Mr. *Crook's Guide*, Bp. *Usher's Catechistical Doctrine*; where the whole substance of Religion is disposed under so many several Heads of Matter, and several pertinent Scriptures for Texts to each of them.

But amongst the rest, there is a very elaborate frame proposed by Doctor *Stroughton*, which takes in (what is much neglected amongst other Protestant Writers) the most profitable points handled amongst the School-men, who were great searchers into Divinity, and their Writings in many things very useful. This frame of his is largely set down in his third Sermon upon 2 *Tim.* 1. 13.

Where he represents the whole Body of Divinity under the notion of an Edifice or Building; wherein there are two things considerable:

The { Frontispiece or Porch. / Fabrick or Pile.

In the Frontispiece he proposeth four general Heads, which are premised as the *Præcognita* to this Series.

In the Fabrick, there are two stories; and in each story, two rooms.

In

In the first story is contained the chief Principles to be *known* or *believed*.

Either more { Generally, / Particularly, } { in each of these twelve heads.

In the second story are contained things for *Practice*, whether { Duties. / Helps. } There being under each of them, twelve particular heads.

In all, fifty two: but in some of these the method seems obscure and involved, especially towards the latter part of it.

Besides this, there are divers other Draughts and Systems of Divinity in several other Authors, *Amesius*, *Trelcatius*, *Tilenus*, *Wollebius*, &c. to which may be added, Bishop *Downham's* Abstract, a Book of singular use for direction in this kind: out of these it is easie for any one to compose such an *Analysis* as shall be most suitable to his own apprehension.

I shall here offer such a particular Scheme of the chief Heads in Divinity, as seems unto me to have some peculiar advantages for fulness and distinction.

The great End of *Religion* and *Vertue*, being to make men happy; It cannot therefore be improper (according to the usual method in *Ethicks*) to premise something concerning the nature of **Happiness**, or *Blessedness*.

Nothing

Nothing is more obvious to any considering man, than that all natural things are designed to some ultimate End of their Being. And, that the chief End of every Thing, must consist in the Attainment of the utmost perfection their Natures are capable of, which must be various, according to the several orders and ranks of Beings. And as there is an *Universal Principle*, whereby every thing is necessarily inclined to seek its own well-being and perfection as its chief End; so likewise are there *connate instincts* and *faculties*, whereby they are enabled for the prosecution and attainment of this end. And according to the particular *faculties* wherewith things are naturally endowed, so may we judge of the *End* that is proper to them.

What these are in *inanimate things*, is not easie to determine; only experience doth assure us, that they have all of them some active Principles, whereby Matter is formed into such variety of regular and elegant figures belonging to the several kinds of them.

But as for *Vegetative Beings*, it is sufficiently evident, that their proper perfection doth consist in growing up to a state of maturity, in continuing of their lives to their natural period, and in propagating their Kind. In order to which, they are naturally endowed with such kind of powers whereby they are enabled to grow out of the earth, to attract their proper nourishment, to distribute it to the several parts, and to bring forth fruit and seed, whereby their *Species* is continued and multiplied.

Thus

Thus also it is with *Sensitive Beings*, who (besides what is common to them with *Vegetables*) having a capacity of Pain and Pleasure, as the chief Principle whereby they are distinguished from all inferior Beings; must therefore be carried out with their strongest propension towards these pleasures of Sense wherein the perfection of their natures doth consist. In order to which, they are naturally endowed with such kind of Instincts and Sagacities, whereby they are enabled to avoid and resist things hurtful, and to chuse and prosecute such things as are grateful to them; and, without any previous discipline or experience, are instructed to do what concerns the several orders of their Beings.

And according to this general congruity to be observed in all other things, must it be with the *Human Nature*.

The great End which all men do and must propose to themselves, is *Happiness*; the being in as good a condition as they are capable of, or as is reasonable for them to expect. And the desire of this is not properly a *Vertue*, or a *Moral duty*, about which men have a liberty of Acting; but 'tis a *Natural Principle*, like the descent of heavy bodies, it flows immediately from the very frame of their natures. Men *must* do so, nor can they do otherwise.

What this Happiness is, and wherein it doth properly consist, may be discerned from those peculiar faculties belonging to the Human Nature.

Now that which is proper to men in contradistinction to all other Creatures in this visible World,

World, is, *The apprehenſion of a Deity; A ſenſe of Moral good and evil*; and *an expectation of a future ſtate after this life.*

From whence it will follow, that the Happineſs of man muſt conſiſt in that whereby theſe faculties are perfected, namely, in the favour of God, which can alone ſecure our well-beings both in this and the other World. And this favour being only to be attained by doing ſuch things as are acceptable to him, it will hence follow, That the moſt proper means to this end, is **Religion.** And becauſe of its neceſſity to this end, it may therefore be ſaid to have in it the obligation of **Duty.**

Religion may be deſcribed to be, That general habit of reverence towards the Divine Nature, whereby we are enabled and inclined to worſhip and ſerve God after ſuch a manner as we conceive moſt agreeable to his will, ſo as to procure his favour and bleſſing.

The *Doctrine* which delivers the Rules of this, is ſtiled **Theology**, or Divinity.

Religion

Religion may be considered according to its *Kinds*, whether

- *Natural*, containing such vertuous Habits and Duties, as men might know, and should be obliged unto, by the Principles of *Reason*, improved by *Consideration* and *Experience*, without the help of *Revelation*; to be treated of
  - *Generally*, Vide A.
  - *Specially*, with respect to the parts of it, whether
    - *Intellectual*, namely, such vertues as tend to the perfecting of our minds and understandings. Vide B.
    - *Practical*, or Moral, whereby we are to be regulated in our Wills, Affections, and Demeanour. Vide E.

Instituted,

Instituted, concerning such things as we could not have known, and should not have been obliged unto, unless they had been particularly revealed: To be treated of as the former,

- *Generally*. Vide X.
- *Specially*, with respect to the parts of it, whether
  - *Intellectual*. Vide Y.
  - *Practical*. Vide C c.

Affections or Properties; namely, such kinds of Habits as are not in their own natures properly Vertues, but do contribute to the right circumstantiating of them. Vide E e.

Degrees, whereby we measure the necessity of things to be believed, and the good and evil of things to be done. Vide G g.

Means, for our direction and assistance in the attaining of it. Vide H h.

Motives, to quicken our desires and endeavours after it. Vide K k.

Happiness.

The Moralists.

Aquinas. 1a 2dæ.

[*Bellarminus de æternâ felicitate sanctorum.*]

Rainaudus. Disc. Mor. Dist. 1.

Gassendus. Eth. in Initio.

Crellius. Eth. Arist. P. 1.

Bp. Reynolds. Three Treatis.

Mr. Rob. Bolton.

Barclay: *de Fœlicitate Hom.*

Dr. Stoughton.

Plato in Gorgia, 1° de Leg. &c.

Eusebius de Præp. Evang. l. 11.

Greg. Nyssen. de Beat. Tom. 1.

Ambres. Offic. L. 1. c. 12, &c.

Lactantius de vita beata. L. 7.

[How of Happiness.]

[*Pet. Chrysologus.*]

[*Augustin.* Ep. 52.]

[*Basil. Orat.* 21.]

[*Flam. Nobilius de hominis felicitate.* lib. 3.]

[*Mar. Ficinus.* Tom. 1.]

[*Dionys. Carthusianus de animæ felicitate.*]

Religion.

Apol. of the Fathers against Heathens and Jews, *&c.*

Gassendus. Eth. Lib. 2. Cap. 6.

Lud. Vives, *Grotius*, *Mornæus* } *de Verit. Rel.*

Dr. Hammond of the truth of Christian Religion.

Breerwood's Enquiries.

Sir Ed. Sands his Relation.

Bp. Andrews on the Decal. Introduct. ch. 3.

Dr. H. Moor, Myst. of God.

Dr. E. Stillingfleet, Orig. Sac.

Amyraldus.

Savanorola de Veritate fidei.

Tho. a Jesu de conversione omnium gentium procuranda.

[*Limborch's* Answer to *Acosta* at the end of his *Amica collatio cum Erudito Judæo.*]

[*Jo. Picus Mirandula.*]

[*Augustinus*

[*Auguſtinus de vera religione.* Tom. 1.]
[*Bap. Judicis dialogus de religione.*]
[*Joan. Gerſon.* Tom. 1.]
[*Speculum Chriſtianæ religionis in triplici lege, naturali, Moſaicâ, & Evangelica.* Par. 1667.]
[*Martinus Grommerius de vera & falſa religione.*]
[Mr. *Paſcal's* Thoughts of Religion. *London.* 1688.]
[*Guil. ab Aſſontevilla Atheomaſtix.* Ant. 1598.]
[*Huetii demonſtratio Evangelica.*]
[*Boxbornii prima Chriſt. Religion. rudimenta, antiquiſſima Saxonum & Alemannorum lingua cum verſione Latina.* Lugd. Bat. 1663.]
[*Mar. Ficinus de Religione Chriſt. & fidei pietate.*]
[*Jo. Henichius de veritate Chriſt. religionis.* Riut. 1667.]
[*Demonſtrationes Symbolorum veræ & falſæ religionis contra Atheos, Judæos,* &c. *Authore Z. Boverio. Fol.* Lugd. 1617.]
[Dr. *Sam. Parker's* Demonſtration of the Chriſtian Religion. *Lond.* 1681.]

Theology in general.
The ſeveral Common-places mentioned before, *pag.* 87.

Natural Theology.
Raimundus de Sabunde Theol. Nat.
Jo. Voſſius de Theologia Gentili.
Raynaudus de Theol. Natur.
[Bp. Wilkins.]
Mr. Baxter of Natural Religion.
Paulus Benius Eugubinus de Platonis & Ariſt. Theologia.
[Dr. Scot.]
See *Pag.* 142, 143.

A. Under the more *general* consideration of *Natural* Religion, it may be proper to premise something concerning those common heads, *viz.*

{ That faculty whereby we apprehend, compare, and judge of Moral things, called **Reason.**

Reason.

Reason.

Voetius Disput. Theol. Par. 1. Disp. 1.

Musæus de usu principiorum Philosophiæ & Rationis.

Bp. Taylor: Cases of Conf. B. 1. ch. 2. sect. 8.

See *pag.* 142, 143.

[*De Rationis Naturalis Authoritate Melchior Canus.*]

[*C. Schotanus de necessitate, usu, & abusu rationis & Philosophiæ in Theologia.*]

[*Casp. Streson de usu rationis in interpretandis Scripturis Divinis.* Leidæ. 1667.]

The objects of this faculty, as to the
- *Nature* of the things themselves, with respect to the
- Congruity or Incongruity of them to the
  - Understanding. **Truth** and **Falshood.**
  - Will, as implying a fitness or unfitness in things to promote our chief end. **Goodness. Evilness.**
- *Manner* or Degree of this Congruity, which being so plain as to leave no sufficient cause of doubting, is called **Certainty.**

Truth.

Truth. Falſhood.

Lord Herbert *de Veritat.*
[*Seb. Caſtalio. Impedimentorum, quæ homines a veri etiam divini cognitione abducunt ſuccinct enumeratio.*]
[*Ph. Marnixii via veritatis regulis XV. complanata.*]
[*Apollinaris Syrii de veritate ad Julian. Imp.*]
[*Anſelmi dialogus de veritate.*]
[*Ephraem Syrus de veritate.* Tom. 1.]
[*Pol. Vergil. de veritate & mendacio.*]
[*Thom. Aqu. 22. Quæſt.* 109.]

Good. Evil.

De Principiis Juſti & Decori. Anonym.
Bp. Taylor: Caſes of Conſ. B. 4.
Amyraldi Diſput. de natura boni moralis.
Crellii oratio de nat. Honeſtatis.
Curcellæus de jure Dei.
[Dr. Cumberland.]
[Dr. Samuel Parker.]
[Dr. More's Ethics.]
[*Brochmannus de bono Originali.* Wit. 1624.]
[*Maximus Tyrius.*]
[*Jo. Stobæus.*]
[*Thom. Aquinas. de mali cauſa. Sum. p.* 1. *q.* 49.]
[*Boskier de finibus bonorum & malorum operum.*]
[*Laur. Valla de voluptate & vero bono.*]
[*El. Lubinus de prima cauſa & natura mali.* Roſt. 1601.]
[*Bapt. Platinæ dialogus de vero & falſo bono.*]

Certainty.

Velthuſius de principiis Certitudinis.

Necessity of such things, with respect to the
- Power imposing. **Law**, whether arising from the
  - Things themselves, which appearing by the light of nature, to be necessary unto our well-being, is called **Natural Law**, or *Law of Nature.*
  - Command of some Superior, who is able to enforce obedience. *Positive Law.*
- Obligation resulting from the observance of such things. **Duty.**

Law.

Law.

Suarez de Legibus.

Bp. Taylor: Caſes of Conſc. B. 3.

[Dr. Zouch.]

[*Carol. Molinæi Oratio de legibus.*]

[*Jac. Typotius de legibus divinis & humanis.* Francf. 1595.]

[*Maymonides de Fundamentis legum.* Amſt. 1618.]

[*Con. L'Empereur de legibus Hebræorum forenſibus.* Lugd. Bat. 1637.]

[*Alber. Gentilis diſp. 3. de lib. Juris Canonici & civilis.* Han. 1603.]

[*Guil. Zepperi Legum Moſaicarum explanatio.*]

[Dr. Templer.]

Grotius de Jure belli & pacis in initio.

Marinus de cognitione hominis, quoad lumine naturali attineri poteſt.

Bp. Taylor: Caſes of Conſ. B. 1. Ch. 1, 2.

[Dr. Cumberland.]

[Dr. Parker.]

[*Nic. Hemmingii methodus apodictica de lege naturæ.*]

[*Jo. Oſiandri Typus legis naturæ.* Tubing. 1669]

[*Sa. Puffendorf de Jure Naturæ & Gentium.*]

[*Jo. Boeclerus*, *Hen. Henniges*, *Jac. Zeiglerus*, *Jo. Gronovius*] *Com. in Grotium de jure belli & pacis.*]

Natural Law.

Guil. Grotius de principiis Juris Naturalis.

Joh. Seldenus de Jure Nat.

Dr. Sharrock de officiis ſecundum jus naturæ.

Duty.

[*Sam. Puffendorf de Officio hominis & Civis juxta legem naturalem.*]

[*Geor. Caſſander de Officio pii viri.*]

B. **Intellectual** Vertue may be treated of more
- *Generally*, according to the different kinds of it, comprehending such Habits whereby we are enabled to judge aright concerning the nature of Things, what is
- *True* or *False*, Good or Evil, in things
  - *Natural*, especially such as are of greatest consequence to be known, stiled **Knowledge**, *Science*, in opposition to **Curiosity**, **Ignorance**.

Intellectual Vertue.

[*Malebranch.*]
Crellius Eth. Arist. Pars 2. *Cap.* 27. *Eth. Chr. Lib.* 1.
[*Curcellæi Synop. Ethic.*]
[Bp. Ward's *Exercitatio in Hobbii Philosophiam.*]
[Dr. More's Ethics.]
[*L. Forge de mente humana.*]

Knowledge. { **Curiosity.** / **Ignorance.**

Raynaudus de Virt. Lib. 6. *Sect.* 2. *Cap.* 3, 4.
Crellius. Eth. Chr. Lib. 1. *Cap.* 2.

Voetius. Theol. Pract. Disp. 42, &c.
Pet. Molinæus de cognitione Dei.
Will. Pemble: The mischief of Ignorance.
Mr. Joh. Smith: The true way of attaining Divine Knowledge.
Of Curiosity. Causes of Decay. Chap. 14.
Plutarchus de Curiositate.
[*Th. Aquin.* 2. 2. *q.* 167.]
[*Isaias Abbas de curiositate vitanda, ab iis qui quietè vivere volant.*]
[*Fr. Petrarcha de ignorantia sui ipsius.*]
[*Nicolaus Cusa Cardinalis.*]
[*Lilius Gyraldus.* Tom. 2.]
[*H. Kromayer de insana curiositate in Theologia.* Lip. 1660.]
[*Jo. Andreas de Curiositatis pernicie.*]

Revealed,

Revealed, which being supposed to come from God, every man is by Natural Religion obliged to learn them, and to give a firm assent unto them. **Faith.** *Infidelity.* **Heresie.**

Fit or unfit to the End they are designed for.

Wisdom, *Prudence*, in opposition to {**Craft.** **Folly.**

Specially, according to the different object of it.

{God. Vide C.
{Man. Vide D.

Faith.

Faith. Hereſie.

Dr. **Hammond**: Tract of Hereſie.

De Errore & Hereſi. Voetius. Theol. Pract. Diſp. 57, &c.

[*S. Irenæus.*]

[*Epiphanius.*]

[*Gabr. Prateolus de variis ſectis Hæreticorum.*]

[*Geor. Wicelius de moribus Hæreticorum veterum.*]

[*Vinc. Lirinenſis.*]

[Hen. Dodwel's *diſſertationes in Irenæum.* Oxon. 1689.]

Wiſdom { Craft. / Folly.

Gaſſendus. Eth. Lib. 2. *c.* 2.

Raynaudus de Virt. lib. 2.

Crellius. Eth. Chr. Lib. 1. *Cap.* 3, 4.

Charron.

Mr. Herle.

[*J. Nierembergus.*]

[*J. Langius de Aſtutia.*]

[*Lud. Vives Introductio ad veram ſapientiam.*]

[*Pr. Roſta de vera ſapientia.* Rom. 1599.]

[*Ægidii de Roma laudes divinæ ſapientiæ.*]

[*Jul. Cæſar Scaliger de Sapientia & Beatitudine.*]

[*Th. Aquin.* 2. 2. *q.* 45.]

[*Hi. Oſorius.*]

[*Petrarchi dial. de vera ſapientia.*]

That

C. That *Knowledge* we are obliged to with respect to *God*, may relate either to His
{ *Existence*, That He is: against **Atheism.**
{ *Essence*, or Nature, *viz.* His **Spirituality.**

Atheism;

Atheism.

Mr. John Smith.
Dr. H. Moor: Antidote.
Dr. Tillotſon: The wiſdom of being Religious.
Dr. E. Stillingfleet: Orig. Sac. B. 3. Ch. 1.
Mr. S. Parker: *Tentamina Voetius Diſp. Th. Par.* 1. *Diſp.* 9, 10, 11, 12.
Bp. Andrews: Decal. Introduct. Ch. 5, 6.
Fabri Faventini Diſp. 4. *adverſus Atheos.*
Merſennus in 4r. *priora capita* Gen.
[Dr. Cudworth's Intellectual Syſteme.]
[*Jo. Fabricii Apologeticus pro genere humano contra calumniam Atheiſmi.* Heidelb. 1682.]
[*Jonas Berekerodus contra Atheos de æterna divina exiſtentia.* Haſniæ. 1663.]
[Thomas Campanella.]
[*D. Derodon.*]
[*Joach. Jani Atheus refutatus.* Ienæ. 1668.]
[*Jani Jani diſputationes contra Atheos.* Hafn. 1660.]
[*Ant. Riſerus de ortu, progreſſu & incremento Atheiſmi.* Aug. Vindel. 1669.]
[*Tob. Wagneri Examen Atheiſmi Speculativi.* Tubing. 1677.]
[*Jo. Mulleri Atheiſmus devictus.* Hamb. 1672.]
[*Seb. Niemanni Atheus refutatus.* Jen. 1668.]
[Sir Charles Wolſtey.]
[*The. Spizelii Scrutinium Atheiſmi.* Aug. Vin. 1663.]
——[*de Atheiſmi radice.* ib. 1666.]
——[*de Atheiſmo eradicando.* ib. 1669.]
[Dr. Barrow on the Creed.]
[Dr. Teniſon's Sermon of the folly of Atheiſm.]

Excellen-

Excellencies, and **Attributes**, whether *Essential* and Primary.

Incommunicable, viz. His being

- One and alone, without any Partnership in his Essencee. Essential **Unity**, in opposition to **Polytheism**.
- Free from all kind of *Change*, as to his Nature, or *Inconstancy* as to his Purpose. **Immutableness.**
- Not bounded by place or duration. **Infiniteness, Immensity, Eternity.**

Attri-

Attributes in general.

School-men. Com. pla.
Zanchius. Leſſius.
Dr. Jackſon.
Dr. Preſton.
[Dr. Bates.]
Epiſcopius. Inſtit.
Petavius, Tom. 1. *Dogm. Theolog.*
[*Ricardus de attributis Dei.* Ulmæ. 1666.]
[*Com. Vorſtius.*]
[*P. Poiret Cogitationes rationales de Deo.* Amſtel. 1677.]
[*Aug. Reding de Deo & Attributis.* Col. 1664.]
[*Jo. Meiſnerus.*]
[*Mat. Martinius.*]
[*Mart. Becanus de attributis Dei.*]
[*Abr. Calovius.*]
[*Joach. Hildebrandus de attributis divinis.* Helmſtad. 1614.]
[*Albertus Magnus.*]
[*Thomas Aquinas.*]
[Dr. Seth Ward's Philoſophical Eſſay of the Being and Attributes of God.]

Polytheiſm.

Bp. Andrews: Decal.
[Dr. Cudworth.]
[*Voſſius de Idololatria.*]
[*Polytheiſmus vapulans*; or there is but one God by will. *Towers.* Lond. 1654.]

Infiniteneſs.

[Alex. Hales *de infinitate Dei. Sum. par.* 1. *q.* 6.]
[*Cajetani Opuſc.* 2.]
[*Tho. Aquinas. Sum. par.* 1. *q.* 7.]
[*Jo. Wigandus de ubiquitate Dei.*]

Commu-

Communicable, belonging either to the Divine *Understanding*, whereby he doth most perfectly
- Know the nature of all things. **Knowledge.**
- Apply the fittest Means to Ends. **Wisdom.**
- Superintend *All* and every individual. **Providence.**

Know-

Knowledge. *Wisdom.*
Providence.
[*Ægid. Estriz de sapientia Dei.* Ant. 1672.]
Voetius Disp. Theol. Par. 1. *Disp.* 14, &c.
Guil. Pemble, *de Providentia.*
Dr. Jackson, of Providence.
[Dr. Cradock's Sermon of Providence.]
[Charnock.]
Plutarchus de iis qui tarde a Numine corripiuntur.
Seneca, cur bonis viris mala accidunt.
Divine Dialogues concerning Providence, by Dr. Henry Moor.
[*S. Chrysostomi. Tom.* 1. *Frontonis Ducæi. Sec.* 61. *Orat. Sex de Providentia.*]
–[*Tom.* 4. *de Providentia. l.* 3.]
[*Geor. Calixtus de providentia.* Helm. 1635.]
[*Jo. Faustii disquisitio ex Act.* 17. 28. *de divina motione, sc. de immediato Dei concursu.* Argent. 1664.]
[Bp. Wilkins of the Beauty of Providence.]
[*Hul. Zwinglius.*]
[*M. Wesselius Groningensis op. pag.* 711. Amstel. 1617.]
Jo. Delphinus de Providentia Divina. lib. 3. Rom. 1588.]
[*And. Fricius Modrevius de prædestinatione & providentia divina.* Basil. 1562.]
[*Th. Gianninius de providentia ex mente Platonis.* Patav. 1588.]
[*Hierocles de providentia & fato.*]
[Hakewell's Apology.]
[*Did. Ruiz de Providentia Dei.* Lugd. 1631.]
[*Claud. Seissellius.*]
[*S. Retherford.*]
[*D. Salvianus.*]
[*J. Trithemius.*]
[*Jo. Saubertus lib. provident. Divin. ex Malach.* 3. 16. Norim. 1643.]
[*Jo. Francisc. Picus Mirand. de Providentia contr. Philosophastros.*]
[*Theodoret.* Tom. IV. *Sirmondi. Orationes X. de Providentia.*]
[*S. Basilius. Orat.* 19.]
[Dr. John Moor's two Sermons of the Wisdom and Goodness of Providence.]

Will, titled *Holineſs*, comprehending his readineſs to
- Procure the Happineſs of his Creatures. **Goodneſs.**
- Deal according to the deſerts of his Creatures, and his declared Will. **Juſtice.**
- Make good his Promiſes. **Veracity.** *Faithfulneſs.*

Faculties of Acting, namely His
- Ability to do all ſuch things, the doing whereof doth argue Perfection, and not imply any contradiction. **Power,** *Omnipotence.*
- Right to govern and diſpoſe of his Creatures as he pleaſes. **Dominion.**

Ariſing from the Firſt,
- *Perfection.*
- *Glory.*
- *Bleſſedneſs.*

God

Goodneſs, Juſtice, Faithfulneſs.

De Juſtitia Dei. Voetius Diſp. Th. P. 1. Diſp. 19, 20, 21.

Mr. Sam. Parker.

[*Eraſmus de immenſa Dei miſerecordia.*]

[*J. Fiſher. Ep. Roffen. de fiducia & miſerecordia Dei Opuſc.* Col. 1556.]

[Bp. Taylor's Sermons of the Miracles of Divine Mercy.]

[Dr. Barrow's Sermon of the Goodneſs of God. Vol. 3.]

Power. Omnipotence.

Voetius Diſp. Theol. P. 1. *Diſp.* 22, &c.

[*Fran. Titelmanus.*]

Mr. Sam. Parker.

[*Jo. Fauſtius de omnipotentia Dei.* Argent. 1662.]

[*Hen. Hopfnerus de Omnipotentia Dei.* Argent. 1662.]

Dominion.

Mr. Sam. Parker.

[*Curcellæus de jure Dei in creaturas innocents.*]

[*Geor. Lehman de jure Dei in creaturas.* Lipſ. 1681.]

D. That knowledge which by the Light of Nature is attainable concerning *Man*, may relate either to his

Parts.

- *Body*, with reference to its
  - *Perfect frame.*
  - *Infirmities.*
    - Affliction.
    - Sickness.

Affliction.

Afflictions, Prosperity.

Bp. Hall: Balm of Gilead.
Magdalen's Tears.
Dr. Patrick: Hearts-ease.
Cardan. *de utilitate ex adversis capienda.*
[*Bernardinus Obicinus de adversis patienter ferendis.*]
[*Petrarcha de remediis utriusque fortunæ.*]
[*Marcus Antoninus.*]
[*Epictetus.*]
[*Arrianus.*]
[*Simplicius.*]
[*Jo. Stobæus.*]
[*Seneca.*]
[*Plutarch.*]
[*M. T. Cicero.*]
[*Jo. Gerson de Tribulationibus.* Par. 4.]
[*Jo. Eldanensis de Prosperitatis damnis.*]
[*S. Chrysostom.* Tom. 6. *Front. Ducæi.* pag. 713.]
[*Paulus Aresius de remediis Tribulationum.*]
[*Pet. Ribadeneira de tribulationibus hujus Sæculi. Lib.* 2. Colon. 1604.]
[Judge Hales's Contemplations.]
[Dr. Claget's Sermon, XVI.]

Sickness. Health.

[Bp. Andrews Directions for Visitation of the Sick.]
[Bp. Taylor's Rules and Advices to the Clergy concerning Visitation of the Sick.]
[*Bart. Vicarius de Ægrotorum Assistente.* Rom. 1591.]
[*S. Chrysostom. de adversa valitudine.* Tom. 6. p. 785.]

Mortality. *Death.*

Mortality. *Death.*
Treatiſes on the four laſt things.
[*Bellarmine de arte moriendi.*]
Divers Funeral-Sermons collected into one Volume, ſtiled Θρήνοικος.
Bp. Reynolds: Death's advantage.
Bp. Taylor, of Living and Dying.
Mr. Perkins: Treatiſe of Dying well.
[Dr. Sherlock's Practical Diſcourſe of Death.]
[*S. Car. Borromæi Proteſtationes faciendæ in vita, ut in hora Mortis anima a tentationibus diabolicis liberetur.* Colon. 1619.]
[*Eraſmus de Præparatione ad mortem.*
——[*de Morte Oratio.*]
[Πένθος θανάτου. Ζωῆς μεταύθις, καὶ πρὸς θεὸν ἐπιστροφή. Ven. apud.]
[*Char. Drelincourt.*]
[*Dan. Henſius de contemtu mortis.*]
[*Joac. Hildebrandi ars benè moriendi.* Helm. 1661.]
[*Georg. Menzii Praxis quadrigena benè moriendi, & moribundis aſſiſtendi.* Col. 1665.]
[*Ph. Mornæi Chriſtiana ac pia conſideratio vitæ mortiſque & humanarum actionum.*]
[Dr. Wake's Preparative for Death.]

Soul, with respect to its
- Nature, being
  - Spiritual.
  - Rational.

Soul.

Soul.

The several Tracts *de Anima.*

[*Caspar Bartholinus. Manuductio ad veram ψυχολογίαν.*]

[*M. Aur. Cassiodorus de anima.*]

[*Jo. de Voisin Versio & Com. ad disputationem Rab. Israelis de anima.* Lutetiæ. 1635.]

[Tho. White of the middle state of the Soul.]

[Mr. Glanvil of the Præexistence of Souls.]

[*B. Bebelius adversus Præexistentiam Animarum.* Argent. 1971.]

[*Jo. Durrius de humanarum Animarum ad posteros propagatione.* Nor. 1674.]

[*Fr. Collins de Animabus Paganorum.*]

[*Mel. Zeidlerus de origine animæ Rationalis.* Jenæ. 1671.]

[*Jac. Thomasius contra Sandium de Præexistentia animarum.* Lipsi. 1674.]

[*Cor. ab Hogeland de Dei existentia & animæ spiritualitate.* Lug. Bat. 1676.]

[*L. Fromondus de anima.* Lov. 1649.]

Immortal.

Immortal.

Immortality.

Menasseh Ben Israel de Immortalitate.
Gassend. de Immor. Anim.
Mr. John Smith.
Dr. H. Moor.
Mr. Baxter.
[Dr. Templer againſt Hobbes Leviathan.]
[Dr. Seth Ward's Eſſay of the Immortality of the Soul.]
[*Bal. Bebelii examen diſquiſitionis Socinianæ de ſtatu animæ.* Ar. 1671.]
[Sir Kenelm Digby's Demonſtration of the Immortality of the Soul.]
[*Jo. Schwelingii mens immortalis contra Atheos demonſtrata.* Bre. 1680.]
[*Joac. Hildebrandi immortalitas animæ ex ſolo lumine naturæ demonſtrata Cellis.* 1680.]
[Sir Walter Rawleigh's Ghoſt, being a Tranſlation of *Leſſius de Providentia numinis & animæ immortalitate.* London. 1651.]
[*Sirmondi demonſtratio Phyſica de immortalitate animæ.* Par. 1655.]
[*Jo. Micrelii Ethnophronius de Dei exiſtentia & animæ immortalitate.* Stet. 1647.]
[*S. Cypriani Sermo de animæ immortalitate.*]
[*M. Boxhornii Oratio de animarum immortalitate.* Lug. Bat. 1637.]

Faculties,

Faculties,
- *Understanding.*
- Conſcience.
- *Memory.*

Conſcience.

Conſcience.

The Caſuiſts.

Bp. Saunderſon *de obligatione Conſcientiæ.*

Bp. Taylor. Caſes. Mr. Perkins. Dr. Hammond. Jer. Dyke. Will. Fenner. Sam. Ward. Dr. Harris. Mr. Scheffield.

[*Caſuum Conſcientiæ opus novum per deciſionem variorum Autorum.* Franc. 1676.]

[*G. Ameſius.*]

[*H. Drexelii Conſcientia hominis.* Ant. 1655.]

[*Jo. Oſiandri Theologia caſualis.* Tub. 1680.]

[*Lud. Schidlerus de Conſcientia formanda.* Ant. 1665.]

[*Joſ. Roſſelii tract. de dubiis & ſcrupulis Conſcientiæ.* Brux. 1661.]

[Dr. Sharp, Dean of Cantetbury, two Diſcourſes of Conſcience.]

[*Phil. Hannekenius de puritate Conſcientiæ.* Gieſ. 1672.]

[*Joachim. Hildebrand de Conſcientia, variiſque ejus caſibus.* Helmſt. 1652.]

[Dr. Benjam. Calamy's Caſe of a ſcrupulous Conſcience.]

[*Arnoldus Engelbrecht de Conſcientia & ejus jure in homine.* Gieſ. 1670.]

Will,

{ *Will*, where concerning the **Liberty** of *Human Acts.*
{ **Affections** or Paſſions.

Liberty

Liberty of Human Acts.

Common-places.
Caſuiſts.
Lumbard. Lib. 2.
Raynaudus. Diſc. Mor. Diſt. 2.
Gaſſendus. Eth. Lib. 3.
Crellius. Eth. Ariſt. P. 2. C. 7. &c.
Epiſcopius de Lib. Arbitrio.
Biſh. Bramhall againſt Hobbs.
[Dr. Templer againſt Hobbs.]
[*Arnold. Polingburg.*]
[*Steph. Curcellæus.*]
[*Phil. Limborch.*]
Eraſ. / *Luth.* } *de* { *libero* / *ſervo* } *Arbitrio.*
[*Chr. de Capite-fontium de libero arbitrio.* Ant. 1576.]
[*Seb. Caſtalio Dialog. IV.*]
[*Jo. Arn. Corvinus.*]
[*And. Fricius.*]
[*Servatus Lupus de 3 Quæſt. Lib. arbitrio. Prædeſtinatione, & ſanguinis Chriſti taxatione* Par. 1656.]
[*Dionyſius Petavius de libero Arbitrio.*]
[*Jo. Anſel. Iſambertus de libero Arbitrio.* Par. 1639.]

Paſſions.

Aquinas 1a. 2dæ.
Raynaud. Diſc. Mor. Diſt. 3.
Bp. Reynolds. Will. Fenner. Tho. Wright. Monſ. *Senhault. Chambre. Des Cartes.*
[*Jo. Damaſcenus fragmentum ſententiarum de octo paſſionibus. Orthodoxographa S. Patrum.* Tom. 1.]
[Dr. Moor's Ethics.]
[*Lud. de la Forge.*]
[*P. Malebranche.*]

Duty,

Duty, by the Moral Law; where ſomething may be generally premiſed concerning

Virtue and Vice.
Reward and Punishment.

Virtue.

Virtue. Vice.

Moralists. Common-places.

Raynaud. de virt. & vitiis.

Grell. Eth. Ar. P. 2. Eth. Chr. L. 1.

Cressolii Anthologia Sacra.

Gassendus. Eth. Lib. 2. Cap. 1.

Bp. Downham on the Decal.

Plutarchus de virtute & vitio.

[*Aquinas* 2da. 2dæ.]

[*G. Peraldi summa virtutum & vitiorum.*]

[*Fran. Suarez de triplici virtute Theologica, fide, spe, & charitate.*]

[*Vin. Ferre de virtutibus Theologicis, & vitiis his oppositis.* Romæ. 1669.]

[*Pet. Alphonsus.*]

[*Jo. Malderus.*]

[*P. Oxeæ tract. Moralis de virtutibus Theologicis.* Cæs. Aug. 1670.]

[Trahern's Christian Ethics.]

[Sir Wil. Temple's Essay of Heroic Vertue.]

[*Marsil. Ficini Op. Tom. 1.*]

[*Al. Flac. Alcuinus de virtutibus & vitiis.* Par. 1589.]

[Dr. Jackson's Works, 3 Tom. p. 135, 142.]

[*Ja. de Paradiso de arte curandi vitia in fine Oper. Wesseli.*]

Reward. Punishment.

Raynaud. Disc. Mor. Dist. 4. Q. 4.

Mr. Mede, B. 1. Disc. 30.

Bogan of Threats and Judgm.

[*Hoornbeck de peccati pœnis.* Lug. Bat. 1661.]

[*Jo. Dallæus de pœnis & satisfactionibus humanis.* Amst. 1649.]

[Dr. Taylor's three Sermons of the Fruits of sin.]

[Dr. Pierce's Sinner impleaded.]

[*Philo Judæus de præmiis & pœnis.*]

[*S. Chrysostom. de præmiis sanctorum.*]

[Bp. Sanderson, Sermon 3d. *Ad Populum.*]

E. *Moral* and Practical Virtues, are either more *General*, viz. Such virtuous habits as are common to both Tables, whereof such as relate to our

Inclination of mind, to do whatsoever shall happen to be our duty, *Universal* **Justice**, to be expressed by

Walking unblameably and exactly according to the rules we profess, **Good works**, *Licentiousness.*

Acknowledging the favours we receive either from God or Man. **Gratitude.** *Ingratitude.*

Being humbled for our failings, and amending them.

Universal Justice.

[F. Paul's Hist. of the Council of Trent. *lib.* 2. *p.* 184.]

[*Pet. Victorius in Arist. Rhet. lib.* 1. *p.* 135.]

Univer-

Universal Justice.

Raynaudus de Virt. Lib. 3.
Crellius. Eth. Arist. P. 2. C. 16.
Gassendus. Eth. Lib. 2. Cap. 5.
[Dr. Goodman's Golden Law.]
[Dr. Cumberland of the great Law of Nature.]
[Dr. Parker.]
[*Lam. Velthusius de justitia divina & humana.* Ultr. 1664.]
[*B. Dernoy Praxis justitiæ Christianæ.* Col. 1630.]

Good works.

Homilies. Vol. 1. 5.
[*Limburch. Theol. Christ.* lib. 5. c. 3.]
[*Th. Peltanus de tribus bonorum operum generibus, Eleemosyna, jejunio & oratione: deque eorundem vi, usu, & ratione.*]
[G. *Wicelii Insignium locorum V. T. Comprehensio de absoluta necessitate bonorum à fide operum.* Col. 1548.]
[*Episcopius. Disput.* 13.]
[*Fr. Balduinus de necessitate bonorum operum.*]
[*Abr. Calovius.*]
[Mr. Mede. b. 1. disc. 39.]
[Dr. Sharp's two Sermons of the Duty and Happiness of doing good.]
[Dr. Sherlock.]
[Dr. Bull.]

Gratitude. Ingrat.

Raynaudus de Virt. Lib. 4. *Sect.* 2. *Cap.* 9, 10.
Crellius. Eth. Arist. P. 2. C. 19.
Gassend. Eth. l. 2. c. 6.
[*Limb. Theol.* l. 5. c. 49.]
[*Jo. Genitius de Ingratitudine.* 1675.]
[Rob. Sharrock *de Officiis. cap.* 5. *ult. Edit.*]
[*Car. Paschalii censura ingrati animi.* Genev. 1620.]
[*Justin. Martyr cur ingratis Deus benefaciat.* p. 394.]
[*Erasmus. Tom.* 5. *p.* 900.]
[Bp. Ward's Sermon against Ingratitude.]

Repentance. *Impenitence*, Hardneſs of heart.
Ability to withſtand and overcome the temptations whereby we may be hindred in our duty, whether ſuch temptations do proceed from
Hurt or *danger*. **Fortitude**, *Courage*. **Cowardice.**

Repen-

Repentance. Impenitence.

Raynaudus de Virt. Lib.4. Sect. 3. C. 3.
Homily. Vol. 2. 20.
Mr. Perkins: Exhort. to Repentance.
Bp. Taylor.
Dr. Hammond.
Mr. Fenner of Late Repentance.
Cauſes of Decay. Ch.7.
[Dr. Barrow's Sermons. Vol. 3.]
[Dr. Wake's two Sermons of the cauſes and danger of delaying Repentance.]
[*Jo. Bogermanni Meditationes in hiſtoriam lapſus Davidis.* Herb. 1616.]
[*Moſ. Maimonidæ Canones Pœnitentiales.* Cantab. 1621.]
[*Rab. Moſis fil. Joſephi de precibus, pœnitentia, & de fundementalibus.* Ven. 1581.]
[*And. Rivet Suſpiria pœnitentis afflicti.*]
[*Ja.Sirmondi hiſtoria pœnitentiæ publicæ.* Par. 1651.]
[Dr. Jackſon, Tom. 2. p. 164.]
[*Catechiſm. Trident. de Sacramento pœnitentiæ.*]
[*D. Petavius de Pœnitentiæ ritu veteri in Eccleſia.* Par.]
[Dr. Tillotſon's Sermons Vol. 2.]
[Dr. Claget, Serm.XII.]
[Dr.Calamy, Serm. X.]
[Dr. Goodman's Parable of the Prodigal]
[*Acta Theologorum Wirtemberg. Græce & Lat. p.* 89, 177. *An.*1583]
[Hiſt. of the Council of Trent, p. 324,&c.]

Fortitude.

Raynaudus de Virt. Lib.5.
*Crell.Eth.Ariſt.*P.2.C. 14.
Gaſſendus. Eth. L. 2. C.3.
[*Limb. Theol.* l. 5.c.55.]
[H. Drews *de fortitudine Chriſtiana.*]
[*Gr. de Valentia. Tom.*3.]
[*Leſ. de juſt. & jure,*l.3.]
[*Philo Hebræus. Tom.* 2]
[Trahern's Ethics.]
[Dr. Scot's Chriſtian Life, p. 1. c. 3. S.1.]
[*Pet. Victorius in Ariſt. Rhet. p.* 135.]

To be expressed by

- A resolute **Profession** of what we believe to be our duty, and a readiness to suffer for it (when there is occasion) by being *Confessors* or *Martyrs*.
- An encouraging and defending others (by all lawful ways) in their adherence to Religion, in opposition to **Persecution**.

Suffer-

Suffering for Religion.

Dr. Hammond. Pract. Cat. B. 2. Sect. 1.
[Dr. Kidder.]
[Dr. Barrow's Sermons, Vol. 3.]
[Dr. John Moor's Sermon of Patience and Submission to Authority.]

Persecution.

Padre Paul. Historia Inquisitionis.
Tertullian de fugâ in Persecutione, & Ad martyres.
[*Lactantius de morte persecutorum.*]
[*J. Leusæus de officio Christiani hominis in persecutione constituti.* Lov. 1679.]
[*C. Kortholtus de persecutionibus Ecclesiæ.* Jen. 166c.]
[*Joh. Quenstedt de persecutione veræ Ecclesiæ.* Witterb. 1676.]
[*S. Augustinus.* Tom. 10. Serm. 30. *ad fratres.*]
[*Petrus Archiepisc. Alexandrinus de iis qui tempore persecutionis à fide exciderunt.*]
[*Grotius in Apocal.* p. 1166.]
[*Ep. Claud. Aquavivæ de recursu ad Deum in persecutionibus inter. Ep. Soc. Jesu.*]

Profit or *Pleasure*. **Temperance**. *Voluptuousness, Sensuality*. To be expressed by
- Putting a just value upon these Temporal enjoyments, without being immersed in them, having but a little esteem for little things. **Magnanimity, Pusillanimity.**
- Preferring things that are for publick good, before any little private advantage. **Publick-spiritedness. Selfishness.**

Special, toward
- God. Vide F.
- Man. Vide L.

Temperance.

[*Pet. Victorius in Arist. Rhet. l.* 1. *p.* 135.]
[*S. Chrysost.* Tom. 6. p. 706. *Ed. Tr. Ducæi.*]
[*S. Austin.* Tom. 1. p. 442. 529.
——— Tom. 4. p. 385. Edit. with long Lines.]
[*Concilia Max. Ed. Labbei* Tom. XI. c. 1981.
—— Tom. XIV. c. 1516.]

Tempe-

Temperance.

Raynaudus de Virt. Lib.6.
Crellius. Eth. Arist. P.2. C. 11.
Gassendus. Eth. Lib. 2. C. 4.
Bp. Taylor: Holy Liv. c. 2.
Basil Mag. Con. Mon. 16. 19.
*Chrysost. Tom.6. Orat.*98.
Clemens Alex. Pædagogus.
[*Limburch. Theol.* lib. 5. c. 52.]
[Dr. Moor's Ethics.]
[*Th. Aqu.* 2. 2. *q.* 141.]
[*Ephræm Syrus.* Tom. 1.]
[*Jo. Gerson.*]
[*Greg. de Valentia. Com. Theolog. Tom.*3. *disp.*9.]
[Trahern's Christian Ethics.]
[*Lessius de jure & just.* lib. 4.]
[*Tostatus in S. Matth.* Tom. 3. p. 143. E.]
[Dr. Scot's Christian Part 1. c. 3. Sect. 1.]

Magnanimity.

Crellius. Eth. Arist. P. 2. C. 12
Eth. Christ. L. 4. C. 14.
[*Jach. a Widenbach Theologica Magnanimitatis aqua.* Lip. 1633.]
[*Jovian. Pontanus. Tom.* 1.]
[*T. Aquin.* 2.2. *q.*129.]
[Bp. Stillingfleet's Sermon of Christian Magnaminity.]
[Dr. Moor's Ethics, l. 2. c. 8.]
[*M. Antoninus* vii. 23. 26. x. 11. *Ed. Casaub.*]
[*Simplicius in Epictet. p.* 271.]
[*Arrianus in Epict. p.*121.]
[*Pet. Victorius in Arist. Rhet. l.* 1. *p.*136.]

Publick-spiritedness. Selfishness.

[Dr. Tenison's Sermon against self-love.]
[*Crellius. Christ. Eth.* p. 505.]
[*Curcellæi op.* p. 595.]
[*Limborch.* p. 593.]
[*R. Sharrock de sui amore Off. c.* 6.]
[Moral Essays. Vol. 3.]

The

F. The Moral Virtues and Duties we are obliged to towards God, may be distinguished into such as are either more

- *General*, namely, those habits whereby we are enabled and enclined for
  - Observing of first-table duties, **Holiness**, Godliness, Sanctity, Piety.
  - Expressing our esteem of God's Transcendent Excellencies, **Worship**. *Adoration.*
- *Special* kinds of Worship:

Holiness.

Holiness.

Crellius. Eth. Chr. L. 2. C. 2. &c. Lib. 3. C. 2.
Of the true notion of Holiness, Mr. Mede, B. 1. Disc. 2.
The necessity and excellency of Holiness. Mr. Baxter, A Saint or a Brute.
[The Beauty of Holiness.]
[Dr. Fowler's Design of Christianity.]
[Mr. Lucas's Practical Christianity.]
[*H. Grotii Anim. ad Rivet.*]
[Dr. Scot's Christian Life.]
[Dr. Moor's Mystery of Godliness.]

Worship.

Writers on the Decal.
[Dr. Sherlock.]
[Dr. Lightfoot's Temple Service.]
[*Jo. Dallæus de cultus religiosi objecto.*]
[*S. Cyrillus de adoratione.* Lovan. 1675.]
[*Grotius de veritate Christ. religionis.* Lib. 4.]
[*S. Chrysostom. de Sancto & adorando spiritu.* Tom. 6. c. 19.]
[*Maimonides de cultu divino Interprete Lud. de Veil.*]
[*Lamb. Velthusii tract. de cultu naturali.*]

Internal,

Internal, required in the first Commandment, comprehending such affections as are most suitable to those Excellencies which we apprehend in the Divine Nature: According to which those Perfections which are

Absolute, viz. his Wisdom, Goodness, Power, must work in the mind,

Affiance. *Trust. Faith.* *Hope. Confidence.* **Love.** *Desire.* **Zeal.** *Joy.*	in opposit. to	*Distrust. Unbelief.* *Despair.* *Tempting of God.* *Hatred. Coldness.* *Lukewarmness.*

Trust. Hope.

[Bp. Sanderson, Isa. 52. 3.]
——— Idem. Psal. 27. 30.
[Dr. Owtram's Sermon VII.]
[*Pet. Victorius in Arist. Rhet. l.* 2. *p.* 283.]
[*St. Austin.* Tom. 1. p. 126. 418.
—— Tom. 2. p. 440.
—— Tom. 6. p. 174.
—— Tom. 8. p. 438. 453. 457.]

Trust.

Truſt. Hope.

Lumbard. L. 3.
Aquin. 2. 3æ.
Crellius. Eth. Chr. L. 1. C. 5, 6. Lib. 3. C. 3.
Bp. Tayl. Holy Liv. c. 4. Duty of Man. Part 1.
Bp. Andrews: Com. 1. c. 7, 10.
[*Limburg.* l. 5. c. 22.]
[*S. Chryſoſtom.* Tom. 6. 58.]
[*Nic. de Sauls de fiducia in Deum.* Col. 1663.]
[*Geor. Wicelius de fiduciæ ſpeique variis, in ſacris literis acceptionibus.*]
[*Bartholdus de fiducia in ſolo Deo habenda.*]
[*Manaſſe Ben Iſrael. Spes Iſraelis.*]
[*Fran. Suarez.*]
[Dr. Scot's Chriſtian Life. Part 1. c. 3. Sect. 2.]

Love. Zeal. Joy.

Common-places.
Lumbard. L. 3.
Aquin. 2. 2æ.
Crellius. Eth. Chr. L. 3. C. 4.
Voetius. Theol. Pract. Diſp. 8. *de Amore Dei.*
Bp. Andr. Com. 1. c. 12.
Bp. Saunderſ. 1 Tim. 4. 4.
Bp. Reynold. Joy in God.
Bp. Tayl. Holy Liv. c. 4.
—Sermons of Zeal.
M. Pink. Trial of a Chriſtian's ſincere Love.
[*Limburg.* Ibid. l. 5. c. 20.]
[Mr. Boyl's Seraphick Love.]
[Francis Sales, of the Love of God.]
[*Car. Scribani Amor Divinus.* Ant. 1616.]
[*Morale Chrêtienne, fondée ſur l' Amor Divin.* Paris. 1677.]
[*A. Novarini deliciæ Divini Amoris.* Lugd. 1641.]
[*Mic. Standacheri centum affectus Amoris Divini.* Diling. 1647.]
[*Guid. Vanninius de arte amandi Deum.* Franc. 1670.]
[Zac. Bogan, of the Joy of a Chriſtian Life.]
[*Jo. Rivius de perpetuo Chriſtianorum in his terris gaudio.* Franc. 1582.]
[*S. Bernardus de amore Dei.* Tom. 5. 8.]

Reverence.

Reverence. Fear. *Honour.* Humility.	in op. to	*Irreverence. Pride. Presumption.*

Reverence.

Reverence. Fear. Humility.

Lumbard. Lib. 2.
Crellius. Eth. Chr. L. 3. c. 5, 6, 7.
Bp. Taylor. Sermon of Godly Fear.
Duty of Man. Part. 1.
Bp. Andrews: Com. 1. c. 8, 9
[*Limburch. Theol.* Chr. l. 5. c. 24.]
[Will. Allen.]
[*Rodrigues.*]
[*Casp. Sibelii humilitas Davidica.*]
[Dr. Scot's Christian Life. P. 1. C. 3.]
[*S. Basil.* Homil. 22. Orat. 17.]
[*Thomas a Kempis.*]
[*S. Ephrem. de Timore Dei.* Tom. 1. xvii.]
[*S. Austin.* Tom. 2. *p.* 169.
——Tom. 3. *p.* 185.
——Tom. 4. *p.* 754.]
[*S. Chrysostom.* Tom. 6. *p.* 10. 732.]
[*M. Antoninus* vii. 41. viii. 1. ix. 2.]
[Bp. Sanderson, 1 Pet. 2. 16.]
[Moral Essays, Vol. 1.]

Relative,

Relative, His Dominion and right to Govern and dispose of us, must produce *Resignation*. Submission, both

Active: Doing what he commands. **Obedience.**
Passive: Suffering what he inflicts. **Patience.**

in opposition to

Disobedience. Contumacy.
Impatience. Murmuring.
Repining.

External. Vide C.

Obedience.

Bish. Taylor's Exemp. Sect. 5. Disc. 2.

Bp. Andrews: Com. 1. c. 13.

[*Limburg. Theol. Christ.* l. 5. c. 5. & cap. 32.]

[Will. Tindal of the Obedience of a Christian Man.]

[Steph. Gardiner *de vera Obedientia.* Lond. 1535.]

[*H. Saravia de Christiana Obedientia.* London. 1593.]

[*Quistorpius de Obedientia.* Rostoch. 1639.]

Patience towards God.

Bp. Saunders. Psal. 119. 75.

Bp. Taylor. Holy Dying. ch. 3, 4.

Duty of Man. P. 2.

Bp. Andrews. Com. 1. ch. 14.

Tertullian. de Patientia.

Cyprianus de bono Patientiæ.

[*Limburg.* Ib. lib. 5. 55.]

[Dr. Worthington of self-resignation.]

[*S. Chrysostom.* Tom. 1. IV.]

[*Jo. Bapt. Mantuan. de Patientia.* lib. 3.]

[*Hier. Drexelii Gymnasium Patientiæ.*]

[*Theod. Screvelii* Ἀλεξικακον. *de Patientia malorum omnium Averruncа.* Lug. Bat. 1622.]

[*D. Chytræus de patientia & consolationibus Crucis.* Witteb. 1585.]

[*S. Ephrem de Patientia.* Tom. 1. 19, 20. 58, 59, 60.]

[Dr. Barrow's Sermons, Vol. 3.]

G. *External* Acts of Worſhip may relate either to *God himſelf*, required in the ſecond Commandment, which comprehends thoſe particular Acts and duties whereby we are outwardly to expreſs our eſteem of him, and belief in him, by

Seeking to him, and to him only, for what we want. Prayer. *Invocation.*

Prayer.

Prayer.

Raynaudus de Virt. L. 4. Sect. 3. C. 1.
Crellius. Eth. Chr. L. 3. C. 11.
Homil. Vol. 2. 7.
Dr. Hammond. Pract. Cat. B. 3. Sect. 2.
Bp. Tayl. Holy Liv. c. 4. Serm. Return of Pr.
Dr. Goodwin: Return of Pr.
Mr. Mede: B. 1. Dis. 1. 32.
Mr. Cobbet. Tract. Duty of Man, P. 1.
[Dr. Bright of Prayer.]
Tertullian. de Oratione.
[*Limburg. Theol.* lib. 5. cap. 26, 27, 28.]
[*Des. Erasmi modus Orandi Deum.*]
[*Ecloge ex diversis S. Chrysostomi homiliis de Oratione.* Paris. 1647.]
[*Alphonso de Mayne de gratia ad orandum sufficiente.* Par. 1650.]
[*Hugo de Victore de modo Orandi.*]
[*H. Drexelii Rhetorica Cœlestis de attente precandi scientia.* Ant. 1636.]
[*Lud. Granatensis de utilitate ac necessitate Orationis.* Colon. 1592.]

In opposition to
{ Idolatry.
{ Witchcraft.
{ *Neglect of Prayer.*

Idolatry.

Idolatry.

Maimonides de Idol.
Voſſius de Idol. Gent.
Homilies. Vol. 2. 2.
Dr. Hammond. Tract.
Joh. Selden. de Diis Syris.
Schedius de Diis Germanis.
Tertullian.
Cyprian.
Athanaſius.
[Dr. Teniſon.]
[*Minutius Felix.*]
[*J. Fileſacus de Idololatria magica.* Par. 1619.]
[*Geor. Moebii Moſcholatria Populi Iſraelitici.* Lipſ. 1674.]
[*Fr. Monæi Aaron purgatus ſ. de virulo aureo. lib. 2.* Franc. 1670.]
[*Pet. Haberkornii diſquiſitio de Idololatria Ethnicorum.* Gieſſæ. 1672.]
[Dr. H. Moor's Antidote againſt Idolatry.]
[*J. Dallæus.*]
[Bp. Stillingfleet of the Idolatry practiſed in the Church of *Rome.*]
[*Ja. Arminii diſputatio de Idololatria.*]
[*Sim. Epiſcopius.* Vol. 1.]
[*Ja. Heerbrandus de multiplici Pontificiorum doctorum Idolomania.* Tubing. 1579.]
[*Lambert. Velthuſius de Idololatria.* Lug. Bat. 1680.]
[*Phil. Limborch.*]

Witchcraft.

King James *Dæmonology.*
Mr. Perkins. Tract.
John Weems.
Mr. Glanvil.
[Webſter.]
[*Albericus Gentilis de beneficiis.*]
[*Jo. Wierus.*]
[*Mart. del Rii diſquiſitiones magicæ.*]
[Thomas Eraſtus *de Lamiis.*]
[*Lambert. Danæus de veneficis.*]

Acknowledging him in what we enjoy. **Praise**, *Thanksgiving.*

Endeavouring to *learn his Will*, by **Hearing.** *Reading.*

Devoting our Goods and Possessions (as there may be occasion) *to his Service.*

Bounty towards Religious works.

Sacred things. Vid. H.

In opposition to

Unmindfulness of Mercies.

Neglecting the means of Knowledge.

With holding what is meet.

Solemnities of Worship. Vide I.

Praise.

Praiſe. Thanksgiving.

Crellius. Eth. Chr. L. 3. c. 9.
Dr. Saunderſ. 1 Tim. 4. 4.
Mr. Jeanes.
[*Limburg. Theol.* lib. 5. c. 29.]
[*S. Baſil.* Hom. 4, 5.]
[*S. Chryſoſtom. exhortatio ad gratias Deo agendas.* Tom. 1. XI.]
[Mr. Mannyngham's Sermon of Praiſe and Adoration.]

Hearing. Reading.

Joh. Downham, Mr. Maſon, Jerem. Dye } Tracts.
Bp. Tayl. Holy Living. c. 4.
[Bp. Patrick.]
[Bp. Stratford.]
[The means of profiting by bad Sermons. Moral Eſſays, Vol. 3.]

Bounty towards Religious works. Sacriledge.

Raynaudus de Virt. L. 4. Sect. 2. C. 1.
Mr. Mede. B. 1. Diſc. 26.
Dr. Hammond. Pract. Cat. Lib. 2. Sect. 8.
Dr. Braſier. Treatiſe of Sacriledge.
[Dr. Teniſon's Sermon concerning Diſcretion in giving of Alms.]
[Sir Henry Spelman *de non temerandis Eccleſiis.*]
[*A. Saravia de honore qui debetur Eccleſiæ Paſtoribus, & de Sacrilegii pœnis.* Lond. 1590.]
[*Pil. Bredenbachius de Sacrilegorum vindictis & pœnis.* Col. 1565.]
[*Alex. Alenſis ſum.* p. 2. q. 142.]
[*Tho. Aquin.* 2. 2. q. 99.]

H. *External* Acts of Worship respecting *Sacred things*, or such matters as by reason of some relation to God, may be said to be called by his Name, required in the Third Commandment, are either more

General, viz. A *due reverence* to all *sacred things*, both in our Words and Actions. Not placing Holiness, or Unholiness, in such things as ought not to be so esteemed; called **Superstition.** Not using such things as Vile and Common, which in themselves are Sacred, **Prophaneſs.**

Prophaneſs.

Bp. Hall.
[Dr. Lightfoot, Vol. 1. p. 862.]
[Dr. Moor's Ethics. lib. 2. c. 5.]
[*Marſil. Ficini Op.* Tom. 2. p. 3.]

Sanctifying

Sanctifying of God's Name.

Writers on the Decal.
[*Catech. Trident. de Orat. Dom. c.* 4.]
[Mr. Mede, Book 1. Diſc. 2.]
[*Gab. Vaſquez. lib.* 3.]
[*Cyril Alexand.* Tom. 2.]

Superſtition.

Aquinas. 2a. 2æ.
Bp. Saunderſon.
Dr. Hammond } Tract.
Mr. Jo. Smith }
Plutarch. de Superſtitione.
[*Limburg. Theol. l.* 5. *c.* 34.]
[Dr. Stillingfleet's Sermon.]
[*Cicero de fin. bon. & mal. lib.* 1. *& de natur. Deor. lib.* 1.]
[*Jo. Baterus de ſuperſtitione.* Jenæ. 1682.]
[*Jo. Arndius de Superſtitione.* Guſtroviæ. 1664.]
[*Hemingius de ſuperſtitionibus magicis vitandis.*]
[*Dav. Ram. de remediis ſuperſtitionis inſignioribus.* Argent. 1679.]
[*S. Auguſt. ſuperſtitioſæ Obſervationes taxatæ.* Tom. 2. p. 197.
—*Superſtitioſa Timiditas in Cæremoniis.* Tom. 2. p. 360.]
[*H. Grotii Rivet. Apol. diſcuſ.* p. 707. *Op. Theol.* Tom. 3.]
[Dr. Jackſon of the Original of Superſtition. Tom. 3. p. 904.]
[Dr. Moor's Ethics. *l.* 2. *c.* 5.]
—*Philoſoph. Op. Tom.* 2. *Præfat. gen.* p. 5, 6.]
[*Jul. Scaliger. Poetices. lib.* 3. *c.* 20.]
[*Epiſcopius.* Vol. 2.]
[*Crellii Eth. Chriſt. p.* 237.]
[Dr. Spencer *de legibus Hebræorum*, 4°. p. 151.]
[*Tertullian. de Oratione.* p. 134. *Edit. priorii.*]
[*Eraſmi Op. Tom.* 1. *p.* 282.
——*Tom.* 4. *p.* 386.
——*Tom.* 7. *p.* 616.]
[*Clem. Alex. Strom. l.* 2. *p.* 377.]
[*Petavii Dogm.* Tom. 4. Par. 2. Lib. 15.]
[*Lamb. Veltbuyſii Tract. de Superſtitione Op.* Tom. 1. p. 373.]
[Sir Francis Bacon's Eſſay xv.]

Special,

Special, with respect to
- Our Discourses of God, *speaking good of his Name*, in opposition to **Blasphemy**.
- The reverent use of **Oaths** and **Vows**, in opposition to *vain* or *false swearing*.
- **Imprecations**, *Curses*, *Not performing Vows*.

Oaths. Vows.

[*Vegelii de re Militari. lib.* 2.]
[*God. Stewechii Comment. in Vegelium.* p. 113, 114.]
Concilia Maxim. Labbei. Tom. viii. 539. 639.
——Tom. x. 636.
——Tom. j. 416.
——Tom. vi. 399, 400.]
[*St. Chrysostom. Egloga de Juramentis.* Tom. 6. p. 951.]

Blasphemy.

Blaſphemy.

Dr. Hammond. Sermons on 2 Pet. 3. 3. againſt Scoffers.

[Dr. Tillotſon's Sermon of the Blaſphemy againſt the H. Ghoſt.]

[*Joachim Schontruſius de Blaſphemiis & Nominus S. S. divini ab uſu & contemtu.*]

Imprecations. Curſes.

[*Ja. Greſerus de maledictionibus.* Ingol. 1615.]

[*Jo. Staleni Concio de horrendo vitio maledictionum, diriſque devovendi illos à quibus offenſi ſumus.* Col. 1678.]

Oaths. Vows.

Lumbard. L. 3.

Aquinas 2da. 2dæ.

Caſuiſts. Common pla.

Raynaudus de Virt. L. 4. S. 2. C. 1.

Crelli. Eth. Chr. L. 3. C 8.

Homil. Vol. 1. 7.

Bp. Sander. *de jurament.*

John Downham. Treat. againſt Swearing.

Dr. Ham. Pr. Cat. B. 2. S. 8.

Duty of Man. P. 4.

[*Limburg. Theol. Lib.* 5. *Cap.* 30. & 76.]

[Dr. Tillotſon's Serm.]

[Dr. Spencer *de votivis ſacrificiis de leg. Hebr. l.* 3. *c. p.* 145.]

[Bp. Andrews's determination of Oaths.]

[*Fa Eberti hiſtoria juramentorum, continens præcipuas jurandi formulas.*]

[Bp. Hall.]

[*J. Heideggeri diatriba de juramento.* Tig. 1670.]

[*Jo. Henichii diſſert. de juramentis, & votis.* Rintel. 1665.]

[Bp. Prideaux.]

[*Frid. Mayer de gradibus juramentorum.* Lip. 1682.]

[*Dominicus a Soto de juramento & adjuratione.*]

[*Jo. Bapt. Hanſenii de jurejurando veterum liber.* Toloſæ. 1613.]

[Dr. Jackſon's Works, 2 Tom. p. 975.]

[*Juramenti à Chriſtianis militibus præſtari ſoliti formula. Juſtelli Not. in Cod. Canonum Eccleſiæ Univer.* p. 148.]

External

I. *External* Acts of Worship, relating to the *Solemnities* of it, do concern either

Times set apart for it. *Holy-days.* Whether

{ *Stated*, more immediately concerned in the fourth Commandment.
{ *Occasional*,
{ Festivals.
{ Fasts. *Humiliations.*

Time

Times of Solemn Worship.

Festivals. Fasts.

M. Hildersham } of Fast
Mr. Mason }
Homil. Vol. 2.4.
Dr. Hammond. Pr. Cat. B.2.Sect.12. B.3.Sect.3.
Bp. Taylor, H.Liv.ch.4. Exemp. Sect. 12.
Mr. Jeanes of Festivals.
Bp. Andr. Com. 4. c. 2, 3, 8
[*Dallæus de Jejuniis.*]
[Bp. Gunning of Lent.]
[Bp. Patrick.]
[Dr. Spencer *de festorum origine de leg. Hebræor. lib.* 3. *c.*8. *p.*81.]
[*Aug. Pfeifferi dissertatio de festis Hebræorum.* Witteb. 1666.]
[*Andr. Wilkii Festa Christianorum Oecumenica.* Lipſ. 1676.]
[*H. Ernstius de studiis diebus festis convenientibus.* Soræ. 1656.]
[*Caſ. Finkius de diebus festis, qui in Eccleſiis Auguſtan. Confeſſ. celebrantur.* Gieſſæ. 1617.]
[*Festus dies quomodo violatur. Eraſmi Op. Tom.*1. *p.* 685.]
[*Festorum obſervatio diſcutitur.* Tom.9.p.944.]
[*Festorum Onera, abuſus.* Tom. 9. p. 884.]
[*Forbesii Inſtruct. Hiſt. Theolog.* lib.3. cap.17.]
[*Suiceri Theſaur. voce* Νηστεία.]
[*Sponii Itiner.* Par. 2. p. 351.]

Places

Places of Publick Worship.

Persons, considered

Aggregately, viz. Societies of men professing the same Religion, or Assembling for the Duties of Worship. **Church**, to be considered according to its *Kind*, *Notes*, *Authority*.

Places

Places of Worship.

Hoſpinian de Templis.
Sir H. Spelman.
Mr. Mede. B. 1. Diſc. 18. B. 2.
Homilies. Vol. 2. 1, 3.
Bp. Tayl. Exem. Sect. 11.
Rivet in Exod. 3, 4, 5.
Bp. Andr. Com. 4. ch. 9.
[Dr. Spencer *de ratione & Origine Templi. de leg. Hebr.* lib. 3. p. 284. *uſque ad* 308.]
[*Doctoris Beveregii Annotationes in Can. Concil. Niceni primi.* p. 72. *uſque ad* 77.]
[*Chr. Lupi Annot. in Can. Trullanos.* p. 1050.]
[*Jo. Ludolphi commentarii in Hiſtor. Æthiop.* p. 365. *uſque ad* 375.]
[*Juſtelli not. in Cod. Canon. Eccleſ. Univerſæ.* p. 200, 201. Paris. 1610.]
[*Joac. Hildebrand. de Priſcæ Eccleſiæ ſacris Templis.* Helm. 1652.]
[*J. Gothofred. in Cod. Theod. tit. de Templis.*]
[*Salmaſius in Solinum.* p. 936.]
[*Grotius de Jure Belli & Pacis.* lib. 3. c. 12. S. 6.]
[Dr. John Stillingfleet.]
[Mr. Gregory's Diſcourſes. c. 31. p. 282. 676.]
[Dr. Pocock on Hoſea.]

Church.

Comments on the Creed
Dr. Field of the Church.
Bp. Morton.
Dr. Jackſon.
Mr. Hudſon: Eſſence of the Church.
Dr. Pearſon on the Creed. Art. 7. 9.
[*Limburg. Theol. l. 7. c. 13.*]
[Mr. Thorndike's Epilogue.]
[Bp. Taylor's Epiſcopacy aſſerted.]
[Polemical Diſcourſes.]
[Caſes of Conſcience.]
[*Acta Theolog. Wirtemberg.* p. 77.]
[*Eraſmi Op.* Tom. 1. 617.
——Tom. 3. 975.
——Tom. 5. 264.]
[*Jo. Hottengeri diſſert. de notis Eccleſiæ.*]
[Dr. Sherlock.]
[*Anton. de Dominis. de Repub. Eccleſ.*]

Segre-

Segregately, according to such Duties as are
- *Common* to every Church-member, as to their demeanors towards
  - *God*, in the Duties of Worship, which must be with **Order**, **Decency**, in opposition to *Confusion* and *Indecency*.
  - *One another*; which must be with *Charity*, *Unity*, **Communion**, in opposition to *Schism*.
- *Special.* Vide K.

Order.

Order. Decency.

[*S. Chryſoſtom.* Tom. 5. p. 413.]
[*Iront. Ducæi.*]
[Calvin, Grotius, Hammond, *Aliique* } *in* 1 *Ep. ad Cor. c.* 14. *v.* 40.]

Communion. Schiſm.

Aquinas. 2da. 2dæ.
Mr. Hales Tr. of Schiſm.
Dr. Owen.
Mr. Cawdrey.
Dr. Hammond.
Dr. Pearſon on the Creed. Art. 9.
Auguſtinus contra Donatiſtas.
Optatus adverſus Parmen.
Cyprianus de Unitate Ecclesiæ Catholicæ.
[Mr. Dodwel.]
[Bp. Stillingfleet.]
[Dr. Sherlock.]
[Bp. Taylor's Polemical Diſcourſes. p. 149.]
[Dr. Heylin on the Creed.]
[*Amyraldus.*]
[*M. Weſſeli diſſert. de Communione Sanctorum.*]
[*Anton. de Dominis de Repub. Eccleſ.* Vol. 3. 155. 158. 167.]
[*Concilii Laodiceni Canones* 137. & 169.]
[*Cod. Can. Eccl. Univer. Juſtelli.* p. 77.]
[Arch Biſhop Bramhal.]
[Mr. Chillingworth. C. V.]
[*Schiſmatica quidnam ſint Concil. Max. Labbei.* Vol. 2. p. 1716. 1719.]
[*Pandect. Canonum Ed. Beveregii.* Tom. 1. 195. —— Tom. 2. 232.]

K. *Special* Duties belonging to Governors or *Pastors* towards their Flock. Where something may be premised concerning the

- **Necessity** of such Officers, from the general practise of all Nations, who by the meer Principles of Reason have been directed to have amongst them a distinct Calling of Men, set apart to Officiate *in Sacris*.
- **Qualifications**, whereby men are to be fitted for this Calling; which may be known by the Duties they are obliged unto, *viz.* to instruct and excite others to the Duties of Religion, by
  - **Praying** publickly.
  - **Catechising.**
  - **Preaching.**
  - Exercising of **Discipline.**

Preaching.

[*De arte Concionandi.*]
[*Jo. a Jesu Maria.*]
[Dr. Wetenhal, of the Duty and Office of Preaching.]
[*Ep. Claud. Aquavivæ de formandis Concionatoribus.*]

Discipline.

[*P. Tarnovius.*]
[*Limburg. Theol. l. 7. c. 18.*]
[*S. Bonaventura.*]
[Mr. Hooker.]
[*Morinus.*]
[*Raynaudus.*]

Necessity

Neceſſity of the **Office** *of Miniſters.*

Bp. Andrews. Com. 4. ch. 10.

[Bp. Taylor.]

[Alex. Hales.]

[*Jo. Henckelii diſſert. de Miniſterio Eccl.* Franc. 1679.]

Qualifications of Miniſters.

[*Paul. Tarnovius de S. Sancto Miniſterio lib. tres.*]

[*Acta Theolog. Wirtemberg.* p. 82.]

Duty of Miniſters.

Crellius. Eth. Chr. Lib. 5.

Ol. Boles. *De Paſtore Evangelico.*

[*Tarnovius.*]

Mr. Perkins.

Mr. Sam. Hieron.

Bp. Andrews. Com. 5. ch. 7.

Chryſoſtom. de Sacerdotio.

Creſollii Myſtagogus.

[*Dion. Monachi liber de vita Sacerdotali rectè inſtituenda.* Hamb. 1614.]

[Bp. Taylor's Advice to his Clergy.]

[*Jo. Scuterus diſſert. de Miniſterio.* Hamb. 1650.]

[*Jo. Gerhard. de Miniſterio Eccleſiaſtico.*]

[*Pet. Viretus.*]

[*Sam. Mareſius de uſu & honore S. Miniſterii.* Groning. 1658.]

CXIV. *Sententiæ Patrum de Officio veri Rectoris Eccleſiæ.* Colon. 1531.]

Praying publickly.

[*Ecloge ex diverſis.*]

[*Chryſoſtomi Homiliis de Oratione.* Paris. 1647.]

[*Catechiſ. Tridentinus. l.* 4. *de Oratione.*]

[*Ep. Mutii Vitelleſchi de Oratione & Pœnitentia.*]

[*Inter Ep. Soc. Jeſu.*]

Catechiſing.

Bp. Andrews. Decal. Introduction, Chap. 1.

[Dr. Comber.]

[Bp. Nicholſon.]

Preaching.

[*Lælius Zecchius.*]

[*P. Tarnovius.*]

[*Car. Borromæi.*]

[*Cardinal. Inſtructiones ad Concionatores.*]

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Preaching.

[*De arte Concionandi.*]
[*Jo. a Jesu Maria.*]
[Dr. Wetenhal, of the Duty and Office of Preaching.]
[*Ep. Claud. Aquavivæ de formandis Concionatoribus.*]

Discipline.

[*P. Tarnovius.*]
[*Limburg. Theol. l. 7. c. 18.*]
[*S. Bonaventura.*]
[Mr. Hooker.]
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Bp. Andrews. Com. 4. ch. 10.

[Bp. Taylor.]

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[*Jo. Henckelii diſſert. de Miniſterio Eccl.* Franc. 1679.]

Qualifications of Miniſters.

[*Paul. Tarnovius de S. Sancto Miniſterio lib. tres.*]

[*Acta Theolog. Wirtemberg.* p. 82.]

Duty of Miniſters.

Crellius. Eth. Chr. Lib. 5.

Ol. Boles. *De Paſtore Evangelico.*

[*Tarnovius.*]

Mr. Perkins.

Mr. Sam. Hieron.

Bp. Andrews. Com. 5. ch. 7.

Chryſoſtom. de Sacerdotio.

Creſollii Myſtagogus.

[*Dion. Monachi liber de vita Sacerdotali rectè inſtituenda.* Hamb. 1614.]

[Bp. Taylor's Advice to his Clergy.]

[*Jo. Scuterus diſſert. de Miniſterio.* Hamb. 1650.]

[*Jo. Gerhard. de Miniſterio Eccleſiaſtico.*]

[*Pet. Viretus.*]

[*Sam. Mareſius de uſu & honore S. Miniſterii.* Groning. 1658.]

CXIV. *Sententiæ Patrum de Officio veri Rectoris Eccleſiæ.* Colon. 1531.]

Praying publickly.

[*Ecloge ex diverſis.*]

[*Chryſoſtomi Homiliis de Oratione.* Paris. 1647.]

[*Catechiſ. Tridentinus. l. 4. de Oratione.*]

[*Ep. Mutii Vitelleſchi de Oratione & Pœnitentia.*]

[*Inter Ep. Soc. Jeſu.*]

Catechiſing.

Bp. Andrews. Decal. Introduction, Chap. 1.

[Dr. Comber.]

[Bp. Nicholſon.]

Preaching.

[*Lælius Zecchius.*]

[*P. Tarnovius.*]

[*Car. Borromæi.*]

[*Cardinal. Inſtructiones ad Concianatores.*]

Governed or *Flock*, by
- Attendance to the Instructions of their Teachers.
- Obedience.
- Reverence towards them.
- Maintenance of them.
- Submitting to Discipline.

Duty

Duty of People.
Grellius. Eth. Chr. Lib. 5.
[*Limburg. Ib. l.* 7. *c.* 17.]
[*Jo. Ursinus de Christianis Officiis.* 1646.]
[Dr. Sharrock.]
[Parable of the Pilgrim. cap. 17.]

Maintenance of Minist.
Tythes.
Bp. Andrews. Bp. Carleton. Sir Jam. Semple. Mr. Selden. Rob. Tilleſly. Steph. Nettles.
[Bp. Montague.]
[Dr. Comber of Tithes. 2 Parts.]
[*Aug. Varenius.*]
Sir H. Spelman.
Dr. Heylin.
Bp. Andrews. Com. 4. ch. 11.

[*Sextus Amama de decimis Moſaicis.* Franc. 1660.]
[*Hutterus.*]
[Dr. Spencer *de legibus Hebræorum.* l. 3. c. 10. p. 95. *uſque ad* 106.]
[*Pandect. Canonum Ed. Beveregii. Tom.* 1. *p.* 2, 3.]
[*Grotius de Jure Belli*, &c. lib. 3. c. 6. S. 1, 2.]
[*Car. Du Freſne Gloſſar.* *Voce*
[*Hofmanni Lex. Univerſ.* *Decimæ.*]
[*H. Henniges in Grotium de Jure Belli. p.* 132.]

L. Moral Virtues towards men, are either *General*, comprehending such virtuous habits, whereby men are enabled and enclined to
- Observe Second-Table Duties. **Probity**, *Honesty, Righteousness.*
- Give unto others what is their own, to which they have a due right, either according to
  - *Law.* **Justice.** *Injustice.*
  - *Reason.* **Equity.** *Rigor. Summum Jus*

Equity.

[*Curcellæi Op.* p. 612, 613. 1012.]
[Bp. Taylor's *Ductor dubitantium.* lib. 3. p. 678. 727. 730.]
[*Gassendus in lib.* X. *Diog. Laertii.* p. 1524. 1526.]

Probity.

Probity.

Crellius. Eth. Oratio. 12.
[*Erasmi Op.* Tom. 4. p. 520.]
[Dr. Moor's Ethics, *lib.* 6.]
[*Justi Lipsii Civilis Doctrinæ. lib.* 1. *c.* 6.]
—[*Monita Politica.* cap. vij.]

Justice.

Raynaudus de Virt. Lib. 3.
Crellius. Eth. Ar. P. 2. C. 16. 18.
Eth. Chr. Lib. 4. C. 2.
Dr. Hammond. Pr. Cat. B. 4. Sect. 2.
[*Limburg. Th. Chr.* l. 5. cap. 38.]
[*Mar. Antoninus. lib.* 4. *c.* 10. &c.]
[Dr. Moor's Ethics lib. 2. cap. 4.]
[Bp. Sanderson, Job 29. 14--17.]
[*Jo. Lipsii Civilis Doctrinæ. Lib.* 2. *c.* 10, 11.]
[*H. Grotius de Jure Belli. l.* 1. *c. l.* 2. *c.* 20. *&c.*]
[*Hemniges in Grotium de Jure Belli. p.* 70. *usque ad* 79.]
[*P. Victorius in Aristot. Rhet. p.* 135.]
[*Cl. Salmasius in Epictet. & Simplic. p.* 162.]
[*S. Puffendorf Element. Jurisprudentiæ. lib.* 1. *p.* 203. *usque ad* 210.]
[*Gassendi Eth p.* 799. *ad* 808. *Op. Tom.* 2.]
[*Ric. Zouch Element. jurispr.* Par. 1. Sec. 2.]
[Dr. Cumberland *de legibus Naturæ.* C. V. p. 340.]
[*Limborch.* p. 538. *ad* 545.]

Equity.

Crellius. Eth. Ar. P. 2. c. 17.
Eth. Chr. L. 4. C. 3.
Mr. Perkins: Treatise of Christian Equity.
[*Mart. Martinius. Christiana Pietas & Æquitas.* Brem. 1618.]
[Bp. Sanderson. Exod. 23. 1--3. *Æquitatis Officia.*]
[*Limborch.* p. 541, 542.]

Help others, with what is our own; being ready to afford our best assistance for the promoting of our Neighbours welfare. **Charity.** *Uncharitableness.*

Special.

- *Social*, and Homiletical, such as do more immediately concern our demeanour, as we are Members of Society; in the Fifth Commandment. Vide M.
- *Solitary*, namely, those virtuous habits whereby we are to regulate our selves, *viz.* our
  - *Actions*, with respect to those Interests of
    - *Life*, in the sixth Commandm. Vid. Q.
    - *Pleasure*, in the seventh Com. Vid. R.
    - *Estate*, in the eighth Command. Vid. S.
  - *Words* and *Credit*, in the ninth Com. Vid. T.
  - *Thoughts*, in the tenth Command. Vid. V.

Charity.

Crellius. Eth. Chr. L. 4. c. 5.
Homilies: Vol. 1. 6.
Dr. Hammond: Pract. Cat. B. 1. Sect. 3.
Duty of Man, P. 16, 17.
Plutarchus de Amore fraterno.
Bp. Andr. Com. 5. ch. 1.
Basil. Mag. Conc. Moral. 3.
[Dr. Barrow's Sermon.]
[*Seb. Schmidt. de Charitatis præstantia.* Arg. 1668.]
[*S. Theodoretus. Oratione Charitate.*]
[*Hugo de S. Victore de laude Charitatis.*]
[*Abas. Fritzschius. Jus ac regimen Charitatis Christianæ in causis civilibus.* 1681.]
[Parable of the Pilgrim. c. 11, 12.]
[Mr. Gregory's Discourses. c. 14.]
[*Ludovic. Vivas. de subventione Pauperum libri duo.*]
[Bp. Taylor's Life of Christ. p. 29. 79. 158. 161. 171. 256. 258.]
[*Claud. Aquavivæ Ep. de perfectione & Charitate Fraterna. Inter Epist. Soc. Jesu. p.* 156.]
[*Limburch.* p. 525. *ad* 538.]
[*Curcellæi. Op. p.* 595. *ad* 606.]
[*St. Chrysostom. Egloga de Eleemosyna.* Tom. 6. p. 870. *usque ad* p. 893.]
[Mr. Norris's Measures of Common Charity. Sect. IV. p. 118.]

Homiletical

M. *Homiletical* Virtues are either
Common to all *Degrees* and *Kinds* of Relations, *viz.* those Virtuous habits whereby we are to be rendred useful in our general conversations; whether such as concern
The inward temper of our minds.
} Mutual and intimate love, founded chiefly upon the account of Virtue. **Friendship.**

Friendship.

[*Nicolai de Cusa Cardinalis Op.* p. 372. 420. 445. 455.]
[*Plato Ed. Serrani.* Vol. 1. p. 510. Vol. 2. p. 214. 339. 837. Vol. 3. p. 322. 334.]
[*Aristoteles Ed. Du Vallii.* Tom. 2. p. 106. *ad* 129. *de Morib.* lib. 8.]
[*Porphyrius de vita.*]
[*Pythagoræ.* p. 9. 22. *Ed. Luc. Holsten.* Romæ. 1630.]
[*Marsil. Ficini Opera.* Tom. 1. p. 712. 721. 752, 753. Tom. 2. p. 235. 913.]
[*Valerius Maximus.*]
[*Lucian.*]
[*Cardinal. Bonæ Op.* Vol. 1. p. 277–8. 366–9.]
[Dr. Moor's Ethics. l. 2. c. 8.]
[*Amici veri Proprietates. Suiceri Thesaur. voce* φιλος.]

Friendſhip.

The Moraliſts.

Cicero } *de Amicitia.*
Danæus }
Raynaud. de Virt. L.4.S.2.
Crellius. Eth. Ar. P.4.
Gaſſendus. Eth. L.2. C.6.
Plutarchus de Amicorum multitudine.

Bp. Taylor.
[Parable of the Pilgrim. c.28. p.32.]
[Sir Fr. Bacon's Eſſay 28.]
[Bp. Wilkin's Sermon IX.]
[*Grotius de jure belli prolog.* p.11. lib.2. c.1.9. lib. 3. c. 15. Sect. 15, 16.]
[Dr. Donn's Sermon, Rom. XII. v. 20.]
[*Jo. Bourgeſius de Amicitia & Caritate Chriſtiana.* Duac. 1638.]
[*Pet. Bleſenſis de Amicicitia Chriſtiana.* Par. 1519.]
[*Juſt. Lipſii Oper. Fol.* Tom. 2. p.207. Tom. 3. p. 392. Tom. 4 p. 514.]
[*Ejuſd. Com. in Senecam.* p. 177. 234.]
[Dr. Moor's Ethics. lib. 2. c. 8.]
[*Angel. Politiani Op. Fol.* p. 8, 9. 23. 25.176.]
[Mr. Norris's Meaſures of Friendſhip. Sect. V. p. 124.]
[*Simplicius in Epictetum.* p.134, 135. 178.183, 184.]
[*Arrianus in eundem.* p. 241. 244, 245.]
[*Diodor. Tuldeni diſſertatio* XIV. *de Officiis Regiæ prudentiæ in Amicitia.*]
[Dr. Barrow's Works. Vol. 1. p. 39.]
[*Eraſmi. Op.* Tom. 1. 743. Tom. 4. 359. 369.478.586. Tom. 3. 572. Tom. 5. 514, 515. Tom. 1. 195.]
[*Fran. Petrarchus de remediis utriuſque Fortunæ.*]
[*Jo. Pici Mirandulæ. Op.* Tom. 1. p. 45. 210. 245. 254. Tom. 2. p. 570. 857. 116, 117.]

Making

Making due allowance for the infirmities of others, and putting the best construction upon things, when there is not evident Reason to the contrary. **Candor.** *Ingenuity. Good-nature.*

Our outward carriage, by

- A facility in our converse, together with a care not to offend; but rather by all honest ways to please those we converse with. **Comity,** *Courteousness,* in opposition to **Fawning** and **Moroseness.**
- Observing a just decorum in our Carriage. **Gravity. Affectation.**
- Being true to our Obligations. **Fidelity.** *Faithfulness.* **Unfaithfulness.**

Candor.

Candor.

Crelli. Eth. Ch. L.4. C.27.
[*Limburg. Th. Chr. l. 5. c. 46.*]
[Moral Eſſays. Vol. 1. Treat. V.]
[Dr. Moor's Ethics. l. 2. c. 8.]
[Mr. Ketlewel Meaſures of Obedience, p.120.]

Comity.

Raynaudus de Virt. L. 4. Sect. 2. Cap. 11, 12.
Crellius. Eth. Ar. P. 2. C. 22. Eth. Chr. L. 4. C. 10.
[Dr. Moor's Ethics. l. 2. c. 8.]
[*Humanitatis Officia.*]
[*Curcell. Ethic.* c. xij.]
[Dr. Cumberland. p. 363.]
[Of Chriſtian Civility.]
[Moral Eſſays. Vol. 2. p. 233. to 256.]

Gravity.

Crellius. Eth. Chr. Lib. 4. Cap. 26.
[Dr. Cumberland. *de leg. Naturæ.* p. 363.]
[*Val. Maxim. l. 6. c. 4.*]
[*Morum gravitas in perſonis in Epiſcopos promovendis diligenter inquirenda. Concil. Max. Lab.* Tom. xiv. 219. 496. Tom. xv. 1209.]

Fidelity.

Raynaudus de Virt. L. 4. Sect. 2. Cap. 17, 18.
Crelli. Eth. Chr. L. 4. C. 4.
[*Limburg. Th. Ch. l. 5. c. 48.*]
[Dr. Cumberland. p. 365.]
[*S. Pufendorf. Elementa juriſprud. l. 2. p. 309.*]
[*Grotius de jure belli. l. 3. c. 1. S. 7, 8. l. 3. c. 19. S. 2. 13. 15.*]
[*Pet. Gaſſendus in lib. X.*]
[*Dogenis Laertii. p. 1478.*]
[*S. Pufendorf de jure Naturæ. l. 3. c. 4.*]
[Dr. Moor's Ethics. l. 2. c. 8.]
[Mr. Ketlewel Meaſures of Obedience. p. 115.]
[*Toſtatus in Exod. Tom. 1. 271. in Matth. Tom. 6. 60. Tom. 7. 402.*]
[*Clemens Alexand. Strom.* l. 2. p.]
[*St. Chryſoſtom. in Pſal.* 145.]
[*Suiceri Theſaur. Vocabulo* πιϛὶς. Col. 741.]

A readineſs to promote Quiet and Good-will amongſt men. Peaceableneſs, Contentiouſneſs.

Special. Vide N.

Beneficence.

Beneficence.

Crelli. Eth. Ar. P. 2. C. 19.
Eth. Chr. L. 4. C. 11.
[*Limburg. lb. l. 5. c. 44.*]
[*Grotius de jure belli. l. 2. c. 15. S. 10.*]
[*Pufendorf de officio hominis. lib. 1. C. 8. S. 5.*]
[*Benefaciendi modi quadrifarii. Lipsius in Senecam. p. 263. 266. 269. 539.*]
[Mr. Ketlewel of Obedience. p. 126.]

Peaceableness.

Homily againſt Contion, Vol. 1. 12.
Crelli. Eth. Chr. L. 4. C. 12.
Bp. Reynolds: Peace of the Church. Peace of Jeruſalem. Brotherly Reconciliation. Brotherly Agreement.
Dr. Hammond: Pract. Cat. B. 2. Sect. 1.
Miſchief of Diſputes. Cauſes of Decay, *&c.* Chap. 9, *&c.*
[*Limburg. Theol. Chr. l. 5. c. 43.*]
[Dr. Sharp's Sermon of the things that make for Peace.]
[Mr. Ketlewel of Obedience. p. 127.]
[Mr. Norris on the Beatitudes. p. 174. to 203.]
[Moral Eſſays. Vol. 1. p. 173. to 294.]
[Mr. Ketlewel Meaſures of Obedience. p. 114.]
[*Lipſii Op. Tom. 4. p. 148. deſcribuntur Pacifici.*]
[*Toſtatus in C. V. Matth. Tom. 2. 10.*]
[*Lud. Vives de concordia. Op.* Vol. 2. p. 756. *uſque ad* 861. *Idem de Pacificatione.* Vol. 2. p. 863. *ad* 881.]
[*Thomæ Hayn de pace Eccleſiaſtica liber.* London. 1639.]
[Bp. Taylor's Life of Chriſt. p. 228.]
[Dr. Cave's Primitive Chriſtianity. p. 3. c. 3.]
[*Georgii Wicelii Methodus Concordiæ Eccleſiaſticæ.* Londini. 1625.]
[*De Concordia Commentatio Cælii Calcagnini Oper.* p. 408. *ad* 415.]
[*Convenit judici concordiam amare. Fr. Zypæi de Judice. l. 1. c. 26.*]

The

N. The more *Special Homiletical* Virtues, do concern either the different

Degrees of Relation, whether towards

Superiors, ex parte

Subjecti, as Inferiors, and at a distance from them. **Humility. Pride.**

Objecti, as to Superiors in (*vance.*

Place or *Gifts*. **Reverence.** *Respect. Obser-*

Authority.

Humility.

Humility. Pride.

Raynaudus de Virt. Lib. 6. Sect. 2. Cap. 16, 17, 18.
Bp. Taylor: H. Liv. C. 2.
Duty of Man, P. 6.
E. Duncon. Treatise of Humility.
[Will. Allen.]
[Bp. Patrick's Parable of the Pilgrim. C. XI. XX. XXXIII.]
[A Parallel between Christ's Humility and the Pope's Ambition.]
[Review of the Council of Trent. p. 131.]
[Dr. Cumberland. p. 371.]
[*Actus & exercitia humilitatis.*]
[*Card. Bonæ. Op.* Vol. 1. p. 141. *ad* 145.]
[Dr. Cave's Primitive Christianity. P. 2. C. 1.]
[Dr. Moor's Mystery of Godliness. p. 361.]
[*Suiceri Thesaurus. Voce* Ταπεινός. Col. 1234-6.]
[*Voce* Ταπείνωσις. Col. 1377.]
[Bp. Taylor's Life of Christ. p. 364-8.]

Reverence.

Raynaudus de Virt. Lib. 4. *Sect.* 3. *Cap.* 8, 9.]
Bp. Andrews: Com. 5. ch. 9.
[Bp. Sanderson. 1 Pet. 2. 17.]

Governing. **Loyalty.** *Subjection. Rebellion.*
Commanding. **Obedience. Disobedience.**
Punishing. Submitting to Justice, and suing for Mercy. **Submission. Contumacy.**
Inferiors. Vide O.
Kinds of Relation. Vide P.

Loyalty. Rebellion.

Homily againſt Rebel.
See the Head of Politi cal Duties.
Bp. Ward. Serm. on the 5th. of *November*.
Mr. Dudley Diggs.
Bp. Fearn.
Bp. Taylor: Caſes of Conſ. B. 2. ch. 3.
[Dr. Sherlock.]
[Sir Robert Filmer.]
[Dr. Cave's Primitive Chriſtianity, P. 3. C. 4.]

Obedience.

Raynaudus de Virt. Lib. 4. *Sect.* 3. *Cap.* 10, 11.
Homily. Vol. 1. 10. Vol. 2. 21.
Bp. Taylor: Holy Liv. c. 3.
Bp. Uſher of the Power of the Prince, and Obedience of Subjects.
[*Limburg. Theol. Chr. l.* 5. *c.* 63.]
[*Pufendorf de Jure Naturæ.*]
[*Pietas erga Parentes, erga Patriam.*]
[*Gaſſend. in* X. *Lib.*]
[*Diog. Laert.* p. 1577. *ad* 1580.]

Submiſſion.

Bp. Saunderſon *de obligatione Conſcientiæ.*
Bp. Andrews: Com. 5. c. 3.
[Dr. John Moor's Sermon of Submiſſion to Authority.]

O. *Homiletical* Virtues towards *Inferiors*, may be distinguished as the former, either *ex parte*

- *Subjecti*, with respect to our Superiority; from which we should be ready (upon occasion) to yield and stoop down. **Graciousness.** *Condescension*; **Insolence**, *Harshness.*
- *Objecti*, as to Inferiors in
  - *Place* or *Gifts.* **Affability**, *Courteousness.* **Supercilliousness**, *Roughness.*
  - *Authority*, as
    - *Governing.* Preserving such as are under us, in their just Rights, not invading of them. **Protection.** *Good Government.* **Tyranny.** *Mal-administration.*
    - *Commanding* only such things as are fit and reasonable.
    - *Punishing* when one ought. **Severity. Fondness.**
    - Remitting when there is just occasion. **Clemency. Austerity.**

Gra-

Graciousness. *Insolency.*
[Dr. Moor's Ethics. l. 2. c. 8.]
[Mr. Ketlewel Measures of Obedience. p. 119.]

Affability. *Superciliousness.*
[Dr. Moor's Ethics. l. 2. c. 8.]
[Mr. Ketlewel Measures of Obedience. p. 119.]

Protection. *Tyranny.*
[*Suicer. Thesaurus voce.* Τύραννος.]
[*S. Basil.* Tom. 1. p.]
[*Theodoret.*]

Severity. *Fondness.*
[Mr. Ketlewel Measures of Obedience. p. 126.]

Clemency. *Austerity.*
Seneca de Clem.
Raynaud. de Virt. Lib. 4. *Sect.* 2. *Cap.* 7.
[*Gassendus in Lib.* X.]
[*Diogenis Laertii.* p. 1513.]
[*Cicero.*]
[Mr. Ketlewel Measures of Obedience. p. 127.]
[*Rod. Arriaga.* Tom. v. p. 718. *ad* 721.]

P. Those *Homiletical* Virtues which concern the *Special Kinds* of Relation, may be distinguished into

- **Oeconomical,** whether such as concern
  - *Parents* and *Children.*
  - *Husbands* and *Wives.*
  - *Masters* and *Servants.*
- **Civil,** respecting
  - Power and Authority. *Magistrates. Subjects.*
  - *Aged* and *Young.*
  - *Rich* and *Poor.*
- **Ecclesiastical,** which relating to the duties of Worship, may therefore be more properly reduced under the first Table.

Oeconomical duties.

Crellius. Eth. Chr. Lib. 5.
Mr. Perkins.
Mr. Dod.
Mr. Hall's Oeconomies.
Dr. Gouge.
Mr. Reyner.
Duty of Man, P. 14, 15.
Plutarchus de Liberis educandis.
Sir H. Wotton, concerning the Education of Children.
[Walker of Education.]
[Of our Duties in particular Relations.]
[Mr. Ketlewel of Obedience. p. 135. to 168.]
[Dr. Goodman's Old Religion.
Of Family Piety. p. 235.
Of Family Duties, p. 254.
Of Family Discipline p. 281.]

Political duties.

Crellius. Eth. Chr. Lib. 5. *Cap.* 15.
Episcopius. An liceat Magistratum gerere.
Brennii Resp. cum Episcopii notis.
Bp. Bilson, of Subjection.
Dr. Hammond against resisting Magistrates.
[Mr. Ketlewel. *Ib.* l. 2. c. 4.]
[Dr. Goodman's Old Religion. p. 301. 346.]

Aged and Young.

[*Limburg. Theol. Chr. l.* 5. *c.* 58.]
[Mr. Ketlewel. *Ib.*]

Rich and Poor.

Crellius. Eth. Chr. Lib. 5. *Cap.* 16.
[*Limburg. Ibid. l.* 5. *c.* 64.]
[Mr. Ketlewel. *Ib.*]

Ecclesiastical duties.

See before, p. 143.
[Mr. Ketlewel. *Ib.*]

Q. The Moral Virtues whereby we are to govern our Actions, with respect to our own and our Neighbour's Person and Life, are either more

- *General*, namely, a care of preserving both *our own* and *our Neighbour's Body* and *Soul*, in opposition to the doing of any hurt to the
  - *Body*, by **Murdering**, *Maiming*, &c.
  - *Soul*, by **Scandal.**
- *Special*, respecting
  - Others in a state of misery. **Mercifulness**, in opposition to **Cruelty.** *Inhumanity.*
  - Our Offences against others, *viz.* our being ready to
    - *Acknowledge* them, not persisting in them.
    - *Make satisfaction* for them.

Murder.

Murder.

Mr. Sym. Life's Preſervative.
Dr. Hammond: Pract. Cat. B. 2. Sect. 5.
Duty of Man, P. 10.
[*Quid Ariſtoteles ſenſit de iis qui ſe ipſos interficiunt Muret. Var.* l. 4. c. 2.]

Duels.

Raynaudus de Virt. Lib. 5. *Sect.* 3. *Cap.* 3, 4.
Dr. Hammond: Pract. Cat. B. 2. Sect. 3.
Mr. Hales Sermon.
Bp. Taylor: Caſes of Conſ. B. 3. ch. 2.
Ant. Maſſa, contra uſum Duelli.
[Dr. Comber.]

Scandal.

Common-pla. Caſuiſts.
Aquinas. 2a. 2æ.
Jer. Dyke, Mr. Tombs, Dr. Hammond } Treat.
Bp. Tayl. Exem. Sect. 14.
[That we ought not to be ſcandalized at good mens faults.]
[Moral Eſſays. Vol. 3. Diſc. 7. p. 318.]

Mercifulneſs. Cruelty.

Raynaudus de Virt. Lib. 4. *Sect.* 2. *Cap.* 5, 6.
Crelli. Eth. Chr. L. 4. C. 6.
Dr. Hammond: Pr. Cat. B. 2. S. 1.
[Bp. Sanderſon. Prov. 24. 10--12.]

Others

Others Offences against us, by

- Observing a due mediocrity in the provocations we meet with to Anger and Revenge. **Meekness. Fierceness.** *Rash Anger. Hatred. Malice.*
- Bearing the injuries of others with **Patience. Impatience.**
- Being willing to *forgive* them, to be *reconciled* to them, to overcome evil with good; in opposition to **Revenge.** *Irreconcilableness.*

Meekness.

Meekneſs. Raſh anger.

Raynaud. de Virt. Lib. 6. Sect. 2. Cap. 14, 15.
Grelli. Eth. Ar. P. 2. C. 15. Eth. Chr. L. 4. C. 8.
Dr. Hammond: Pr. Cat. B. 2. S. 1, 5.
Duty of Man. P. 6.
Bp. Andrews: Com. 6. c. 6, 7, 8.
[*Limburg. Theol Chr. l. 5. c. 45.*]
[What Meekneſs ſignifies. Mede. p. 161.]

Patience.

Raynaudus de Virt. Lib. 5. Sect. 2. Cap. 6.
Baſil. Magn. Tom. 1. Conc. 17.
Chryſoſt. Tom. 6. Orat. 74.
[*Tertulliani* } *lib. de Pa-*
[*Cypriani* } *tientia.*]
[Dr. John Moor's Sermon of Patience.]
[Dr. Cave's Primitive Chriſtianity. P. 2. C. vij.]
[God afflicts for our good. Mr. Mede. B. 1. Diſ. 52. p. 295.]
——[p. 204. 291.]
[Chriſtians ſhould endeavour to bring others to the knowledge of God, Mr. M. 188.]
[*Arriaga de Epiticia legis naturæ.*]
[*Officia Jurantium.*]
[*Puffendorf de Off. hom. lib. 1. c. 11.*]
[The means of profiting by bad Sermons. Moral Eſſays. Vol. 3.]

Forgiving Revenge

Mr. Mede: B. 1. Diſc. 24.
Bp. Taylor: Exemp. Sect. 12. Diſc. 11.
Dr. Hammond: Pract. Cat. B. 2. Sect. 5, 9.
[Bp. Stratford.]
[Bp. Wilkins's Sermons. XIV. & XV.]

The

R. The Virtues which concern the Government of our Actions, with respect to the Interest of *Pleasure*, are either more

- *General*, observing a mediocrity in all sensitive Pleasure. **Temperance**, *Voluptuousness, Sensuality.*
- *Special*, concerning the moderating of our natural Appetites towards
  - *Meats.* **Abstinence.** *Gluttony.*
  - *Drinks.* **Sobriety.** *Drunkenness.*
  - *Refreshments* from labour. **Moderateness in Recreations.** *Immoderateness in Recreations.*
  - External *decorum* and ornament. **Cleanliness.** *Niceness. Slovenliness. Nastiness.*
  - *Venery*, by
    - Preservation of our Natural Shame, and Modesty, against *Impudence, Obscenity, Lasciviousness, Wantonness.*
    - **Chastity**, in opposition to *Incontinence, Fornication, Adultery, Incest, Rape, Sodomy, Bestiality.*

Temperance.

Temperance. Voluptuousness.
See before, p. 133.
[Dr. Cumberland. p. 367.]
[Dr. Patrick's Parable of the Pilgrim. c. xxxij.]

Abstinence. Gluttony.
Raynaud. de Virt. Lib. 6. Sect. 2. Cap. 5.
Homily. Vol. 2. 5.
Bp. Taylor: Holy Liv. chap. 2.
Duty of Man, P. 7.
[Dr. Cave's Primitive Christianity. p. 2. c. 4.]

Sobriety. Drunkenness.
Raynaudus de Virt. Lib. 6. Sect. 2. Cap. 6.
Homily. Vol. 2. 5.
John Downham: Treat. against Drunkenness.
Bp. Taylor: Holy Liv. chap. 2.
Dr. Hammond: Pract. Cat. B. 3. Sect. 3.
Duty of Man, P. 8.
[Mr. Scrivener.]

Moderateness in Recreations.
Duty of Man, P. 9.

Chastity.
Raynaudus de Virt. Lib. 6. Sect. 2. Cap. 7, 8.
Homily. Vol. 1. 11.
John Downham: Treat. against Whoredom.
Bp. Taylor: Holy Liv. C. 2.
Dr. Hammond: Pract. Cat. B. 2. Sect. 6.
Greg. Nyssen. de fugiendâ fornicatione.
[Dr. Cave's Primitive Christianity. p. 2. c. 5.]

Incest. Rape. Sodomy. Bestiality.
Dr. Sharrock *de variis Incontinentiæ speciebus.*
[*Lam. Velthusius.*]

The

S. The Virtues by which our Actions are to be regulated, with respect to our own and other mens *Estates* and Possessions, do concern either The means of

- Acquiring Estates for our selves. **Diligence** in our Callings. **Idleness**. *Sloth.*
- Preserving the Rights of others, by Honest Dealing.
  - Not depriving them of their due by **Theft**: But satisfying for any injuries we may have done in this kind. **Restitution.**
  - Not taking the advantage of another man's
    - *Ignorance*, by **Fraud**, *Deceit.*
    - *Impotence*, by **Oppression.**
    - *Necessity* by **Extortion. Bribery.**

Diligence,

Diligence. Idleness.
Mr. Perkins: Treatise of Callings.
Bp. Saunderson, 1 *Cor.* 7. 24.
Gentleman's Calling.
Cause of Decay, ch. 18.
[Dr. Barrow's Sermons. Vol. 3.]
[Of Christan Vigilance]
[Moral Essays. Vol. 4. p. 305. to 408.]

Restitution. Theft.
Bp. Taylor: Holy Liv. c. 3.
Duty of Man, P. 11, 12.
Bp. Andrews: Com. 8. ch. 7.
[Necessity of Restitution.]
[Mr. Mede. p. 211.]
[*Furti & Rapinæ descriptio.*]
[Mr. Selden *de jure naturæ.* lib. vj. c. 1.]
—— [*Furari an liceat propter necessitatem?* Lib. VI. C. 6.]
[*Furtum tam in* Gentilis *bonis contrectandis, quam in bonis* Judæi, *Commissum statuebant Ebræi. Id. Lib.* 6. C. 3.]

Fraud.
Bp. Andrews: Com. 8. c. 5.

Oppression.

Extortion.

Bribery.
John Downham: Treat.

The

The measure whereby we are to be regulated in these matters; whether more

- *General*, denoting a mediocrity about *getting*, *keeping*, or *spending*. **Liberality. Prodigality. Covetousness.**
- *Special*, in
  - *Getting*. *Providence*, *Scraping*, *Slatering*.
  - *Keeping*. *Frugality*, *Penuriousness*, *Squandring*.
  - *Spending*, distinguished by its objects,
    - *The Publick*. **Magnificence**, *Generosity*, *Riotousness*, *Sordidness*.
    - *The Poor*. **Alms-giving**. *Churlishness*.
    - *Strangers*. **Hospitality**. *Inhospitableness*.

Liberality,

Liberality. Prodigality. Covetousness.

Raymundus de Veri. Lib. 4. Sect. 2. Cap. 19, 20.

Dr. Harris } against Cov-
Jer. Dyke } etousness.

Plutarch. de Cupid. Divit.

[Bp. Wilkins Serm. X.]

[Dr. Cumberland *de legibus Naturæ.* p. 361.]

Magnificence. Riotousness. Soundness.

Crellius. Eth. Ar. P. 2. C. 20.

Alms-giving.

Chrysost. Tom. 6. *Orat.* 85; 108.

Greg. Nyssen. Tom. 2.

Cyprian.

Homilies: Vol. 2. 11.

Joh. Downham: Tract.

Bp. Andrews } 1 *Tom.* 6.
Bp. Hall } 17.
Bp. Reynolds }

Mr. Mede: B. 4. Dis. 22. 32.

Bp. Taylor: Holy Liv. c. 4. Exemp. Sect. 12.

Dr. Ham Ser. *Deut.* 26. 12 Pract. Cat. B. 3. S. 1.

Duty of Man, P. 17.

[Dr. Cumberland *de legibus Naturæ.* p. 362.]

[The Powerfulness of Alms with God, Mr. Mede. p. 170.]

T. The Virtues required in the ninth Commandment, do concern either a Care of

Our own *Speeches* and Discourse, that it be

- *Serious* and deliberate, in opposition to **Loquacity**, *idle, vain words.*
- *Agreeable* to our Thoughts. **Veracity**, *Truth*, **Lying.**
- *Honest* and Charitable, tending to our Neighbour's welfare and bettering. **Fraternal admonition.** *Reproof. Flattery.*
- Pleasant and grateful. **Urbanity.** *Scurrility.*

Care

Care of our words.
Mr. Perkins.
Treatise of the Government of the Tongue.
Mr. Reyner, of the Tongue.

Care of our Credit.
Mr. Gataker } on Ec-
Bp. Sanderson } cles. 7. 1.
[Tho. Fuller.]
[Cl. la Ficara de fama. Rom. 1679.]

Loquacity.
Plutarchus de Garrulitate.
[*Jo. Climacus* } Chara-
[*Theophrasti* } cteres.]

Veracity, Lying.
Common-pla. Caluists.
Lumbard. L. 3.
Aquinas. 2a. 2æ.
Crellius. Eth. Ar. P. 2. C. 21.
Joh. Downham: Treatise against Lying.
Bp. Morton } against E-
Mr. Mason } quivoc.
Barns
Nic. Abramus de Mendacio & Veritate.
[*Limburg. Theol. Chr. l. 5. c. 47.*]
[*Officia Sermocinantium.*]
[*Pufendorf de Officio hominis.* lib. 1. c. x.]
[Dr. Pocock on Hosea. p. 164.]
[*Sam. Pufendorf Elementa Jurisprudentiæ universalis.* lib. 2. p. 318.]

Fraternal Admonition. Flattery.
Dr. Hammond: Tract.
Plutarchus de Discrimine Adulatoris & Amici.
Basil. Magn. Conc. Mor.
[*Limburg. Theol. Chr. l. 5. c. 41.*]

Urbanity, Scurrility.
Raynaudus de Virt. Lib. 6. Sect. 2. Cap. 10, 11.
Crellius. Eth. Arist. P. 2. Cap. 23.

Our own Credit and good Names, by
- Care of *Decorum* in all our Actions and Speeches, whereby we must contract an esteem from others.
- Putting a just value upon our selves, and our own merits, not
  - Less than we ought. **Magnanimity.** *Abject.*
  - More than we ought. **Modesty.** *Vain-glory.*

Other mens Credit, by
- Speaking charitably of them our selves. *Rash Censures. Tale-bearing.*
- Defending them against others.
- Avoiding and suppressing all such speeches as tend to render them
  - *Criminal*, by Accusations not true, or made unlawfully against an absent Person. **Calumny.** *Slander. Back-biting.*
  - *Infamous*, by objecting another's failing, or our own favours. *Reproach. Upbraiding.*
  - *Odious*, by insisting upon, and aggravating their faults. *Reviling.*
  - *Ridiculous*, by exposing them for their infirmities. *Mocking. Scoffing.*

Uncha-

Uncharitable speeches.

Bp. Taylor: Sermon against Slander and Flattery, &c.
[Government of the Tongue.]
Dr. Hammond: Pract. Cat. B. 2. Sect. 5. B. 4. Sect. 1.
Duty of Man, P. 13.
[Dr. Barrow's Sermons against evil speaking.]

Care of Decorum.

Crellius. Eth. Arist. P. 2.

Magnanimity.

[*Viri Magnanimi descriptio.*]
[*Card. Bonæ Op.* Vol. 1. p. 374.]

Modesty.

Raynaudus de Virt. Lib. 6. Sect. 2. Cap. 12, 13.
Crellius. Eth. Ar. P. 2. C. 13.
Eth. Chr. L. 4. C. 24, 25.
Bp. Taylor: Holy Liv. c. 2.
Basil. Mag. Conc. Mor. 20.
[*Limburg. Theol. Chr.* l. 5. c. 54.]
[*Justi Lipsii Op.*]

V. The Virtues required in the Tenth Commandment, do concern the Government of our

- *Thoughts*, viz.
  - **Care of our thoughts** in general.
  - **Contentation** of mind under our condition.
  - **Equanimity**, an ability to preserve our selves in the same constant temper under changes; knowing how to want, and how to abound.
- *Passions*; namely, such Acts of the *Sensitive* part, the *Fancy* or *Appetite*, whereby the mind is disturbed, to be distinguished into
  - *Simple*, consisting only of one simple Act, relating to things, under the notion of
    - *New*, unexpected, or overcommon, and too much repeated. **Admiration**, *Wonder*, *Contradium*.
    - *Good* or *Evil*, which we
      - Wish to happen. **Favour**, *Malignity*.
      - Apprehend to be, whether
        - *Absolute*. **Love**, *Hatred*.
        - *Relative* to different notions concerning *Good* and *Evil*, considered as
          - Present. **Mirth**. Joy. *Grief*. *Sorrow*.
          - Absent and Possible. **Desire**. *Aversation*.
          - Absent and Probable, as to the
            - Nature of the Act. **Hope**. *Fear*.
            - Greater or lesser degrees of this Probability. **Confidence**. *Diffidence*.
            - Degrees of difficulty. Superable, or Insuperable. **Boldness**. *Despair*.
    - Evil alone, or opposition from others; wherein there is contempt. **Anger**. *Revenge*.
  - *Mixed*, Vide W.

Care

Care of our thoughts.
Mr. Perkins.
Tho. Cowper.
Dr. T. Goodwin.
Mr. W. Fenner.
Mr. Sheffield.
Mr. Reyner.

Contentation as a Duty.
Orell. Eth. Chr. L. 4. C. 21.
Bp. Sand. on *Phil.* 4. 11.
Bp. Hall.
Bp. Taylor: Holy Liv. c. 3.
Hen. Mason.
Jerem. Burroughs.
Duty of Man, P. 7.
Seneca } *de Tranq.*
Plutarchus } *An.*
Dr. Th. Taylor.
Dr. Pet. Moulin.
[*Limb. Th. Chr. l.* 5. *c.* 53.]
[Parab. of the Pilgr. c. 33.]
[The Art of Contentment.]

Equanimity.
Raynaudus de Virt. Lib. 5. Sect. 2. Cap. 3.
Orelli. Eth. Chr. L. 4. C. 14.

Love. Hatred.
See the Authors that write concerning the Passions. P. 107.
Plutarch. de Inv. & Odio.
[Four Rules for governing the Passions.]
[Mr. Mede's Works. p. 227.]
[Dr. Cave's Primitive Christianity. Par. 3. c. 2.]
[Of the use of the Passions.]
[Dr. Patrick's Parable of the Pilgrim. C. xxx.]
[*De mutuo amore. Caelii Calcagnini Oper.* p. 436. *ad* 442.]

Birth. Grief.
[*Cartes. Epist.* Vol. 1. Ep. 28. *Praecepta dat contra res adversas.*]
[*Solatur quendam de morte fratris.* Vol. 1. Ep. 70.]

Hope. Fear. Boldness. Despair. Anger. Revenge.
Plutarch. } *de Ira.*
Seneca }
Raynaudus de Virt. Lib. 5. Sect. 2. Cap. 4.
Joh. Downham: Treat. against Anger.
[*Alexandri Iracundia qua ratione ab Aristotele repressa sit, Jani Rutgersii Var. Lection.* p. 17.]

W. *Mixed Passions*, consisting of more than one single Act, are either

- *Determined* to Good or Evil, with respect to the
  - *Particular* Interest of *Repute*, being conversant about
    - *Good*, which we apprehend to be *Honourable*, implying confidence and love in the promoting of it, or confidence and joy in the owning of it. **Zeal. Glorying.**
    - *Evil*, which we apprehend to be *dishonourable*, implying a mixture of *Hatred* & *Aversation* against the committing of it; or *Sorrow* and *Diffidence* for the committing of it. **Scorn. Shame.**
  - *General* Interests, belonging to
    - *Our selves*, respecting either
      - *Good* that is *dear* to us, *viz.* A mixture of *Love*; *Anger*, and *Hope*, that we may excel others in it; or of *Love*, *Anger*, & *Fear*, lest we should by others be depriv'd of it. **Emulation. Jealousie.**
      - *Evil*, whether as done by
        - *Our selves.* A mixture of *Sorrow* & *Fear*, or of *Sorrow* & *Desire.* **Remorse. Repentance.**
        - *Others.* A mixture of *Anger* and *Hatred*, or of *Anger* and *Aversation.* **Indignation.** *Disdain.*
    - *Others*, in respect of the
      - *Good* befalling them (as we think) worthily or unworthily. *Congratulation.* **Envy.**
      - *Evil* befalling them (as we think) worthily or unworthily. Ἐπιχαιρεκακία. **Pity.** *Compassion.*
- *Indetermined* as to Good or Evil, but common to both, consisting in a distraction of mind betwixt two contrary Passions, or a transport of mind by any one Passion. **Agony. Extasie. Zeal.**

Zeal.

[*Buſæus.*]
[*Jo. Schmid. Zelus Pietatis.* Argent. 1641.]
[*G. Saldenus de jure Zelotarum.* Hagæ. 1678.]
[Bp. Sprat's Sermon.]

Envy.

Plutarchus de Invidia.
Baſil. Mag. Tom. 1.

Scorn.

Pity.

[Bp. Sanderſon. *Job.* 29. 14--17.]

Shame.

Agony.

Jealouſie.

Extaſie.

The

X. The things to be premised in the more *General* Treaty concerning Instituted Religion, may be distinguished into such as concern the

- General name of conveying supernatural Knowledge. **Revelation.**
- Special kinds of Revelation, either to the
  - Senses or Imagination, by something seen or heard when *Awake* or *Asleep*. **Visions. Dreams.**
  - Mind and understanding, when Divine Discoveries are extraordinarily infused into the mind, with so clear and strong convictions, as leave no cause of doubting, **Inspiration.** (the pretence to which is stiled **Enthusiasm**) to be considered according to the
    - Gifts whereby men are enabled and commissioned to
      - Inform others of such Inspirations, specially with respect to future things. **Prophesie.**
      - Confirm to others the truth of such Inspirations, by actions that are above the Power of Nature. **Miracles.**
    - Written account of such Divine Revelations, which is now to be the standing Rule of our belief and practise. **Scripture.** Vide Y.

Reve-

Revelation.

Episcopius. Institut. in initio.

[Bp. Sand. 1 *Tim.* 3. 16.]

Visions. Dreams.

Mr. Smith: concerning Prophesie.

[*Amyraldus* of Divine Dreams.]

Inspiration.

Episcopius. Institut.

[Bp. Sand. 1 *Cor.* 12. 7.]

Entusiasm.

Dr. Meric. Casaubon.

Dr. Henry Moor.

Prophesie.

Christoph. à Castro de Vaticin.

Joh. Smith: of Prophesie.

Dr Spencer: of Prophes.

Dr. E. Stillingfleet: *Orig. Sac.* B. 2. C. 5, 6.

Petrus Molineus. Vates.

Lawrence Sarson, on 1 Tim. 1. 15.

[Dr. Moor's Mystery of Godliness. p. 304.]

Miracles.

Rivet. in Exod. 4. 6.

Voetius Theol. Pr. P. 2. D. 57, &c.

Bp. Taylor: Exem. Sect. 12. Disc. 14.

Dr. W. Lloyd: Serm. Joh. 6. 14.

Dr. E. Stillingfleet: *Orig. Sac.* B. 2.

[Mr. Alix. Reflections on the New Testament. Cap. 2.]

[Mr. Brown's Answer to a part of *Tractatus Theol. Politicus.*]

[Mr. Pascal's Thoughts. p. 179.]

Scripture.

Bp. Jewel: Treatise of the Scrip.

Dr. Jackson.

Nic. Byfield? Joh. Whise? Directions for profitable reading the Scrip.

[Of the means whereby we may know the Scriptures are of God. Dr. Field, of the Church. p. 868.]

[Of the sufficiency of the Scripture. Dr. Field, of the Church. p. 847.]

[Of the things required for the attaining of the right understanding of the Scripture. Dr. Field, p. 863.]

Scrip-

Y. *Scripture* may be considered according to the
- Properties of it.
  - Certainty.
  - Authority.
  - Perspicuity.
  - Perfection and sufficiency.
- Parts of it, whether the
  - Old *Testament*, the chief parts of which are either
    - *Historical.*
    - *Didactical* or Moral. The Poetical Books.
    - *Prophetical.*
  - New *Testament*: the chief parts of which are either
    - *Historical.* The four Gospels, and Acts of the Apostles.
    - *Didactical.* The Epistles.
    - *Prophetical.* The Revelation.

Scr.

Scr. **Certainty and Authority.**

Controversies against Papists.

Socinus de Autori S. S.

John Goodwin. Tract.

Dr. Stillingfleet. *Orig. S.*

Alex. Morus.

[Dr. Allix. Reflexions on the Books of H. Scripture.]

[*Dan. Huetii Demonstratio Evangelica.*]

[*Steph. Gausenus de Verbo Dei.*]

[Bp. of Meaux's Discourse of Universal History. p. 401.]

[The truth of the Gospel demonstrable from the Success.]

[Dr. Moor's Mystery of Godliness. p. 330.]

Scr. **Perspicuity.**

[*Limborg. Theol. Chr. l.* 1. *c.* 6.]

Scr. **Perfection.**

Dr. Stillingfleet. *Orig. S.* B. 3. Chap. 6.

[*Limborg. Theol. Chr. l.* 1. *cap.* 5.]

[Mr. Pascal's Thoughts. p. 79.]

Old Testament.

Episcopius Instit.

Bp. Andrew: Decal. Introd. *c.* 14, &c.

New Testament.

Institu-

Z. Instituted Religion considered *specially*, with respect to that part of it which concerns *Intellectual* Grace, doth relate either to our knowledge of

- *God*, as he is revealed in Scripture, according to
  - His **Names** and Titles.
  - The great Mystery of the blessed **Trinity**.
    - The Father,
    - The Son *Jesus Christ*, to be consid. according to his
      - *Person* and Nature.
      - States of
        - *Humiliation*.
          - *Conception* and Nativity.
          - *Sufferings* of his Life and Death.
          - *Descent* into Hell, or passage into the invisible state of the Dead.
        - *Exaltation*.
          - *Resurrection*.
          - *Ascension*.
          - *Session* at the right hand of God.
      - *Offices*; whereof, his being *Mediator* & *Redeemer* in general; more particularly his Office
        - *Regal*, in
          - Governing his Flock, both Jews & Gentiles
          - Passing the last Judgment.
        - *Priestly*, by his
          - Making an *Atonement* for mankind.
          - *Interceding* for them.
        - *Prophetical*, manifesting the Will of God by his
          - *Doctrine*.
          - *Example* of Holiness and Obedience
          - *Miracles*.
    - The *Holy Ghost* his
      - *Nature* and Subsistence.
      - Manifold *Gifts*.

Man. Vide A a. Names

Names of God.

Buxtorfii dissertatio de Nominibus Dei.
Pet. Fabri Dodecameron.
Angel. Caninius. Dis. C. 2.

Trinity.

Athanasius. Nazianzen. Greg. Nyssen. Augustin. Hilarius. Cyril. Alexand. Lumber. Lib. 1. *Aqu.* P. 1. Controver. ag. Socinian. Dr. Pierson on the Creed *Petav. Dog. Theo.* Tom. 2. [*Limburg. Theol. Chr. l.* 2. *c.* 17.]

Christ's Humiliation.

Chrys. in Nat. Dom. Tom. 7. *Leo Mag.* Serm. 10. *Athanasius. Nazianzen. Cyril. Alex.* Tom. 3. *Petavius Dogm.* Theol. Tom. 4, 5. *Lumbard.* L. 3. *Aquin.* P. 3. Homilies, Vol. 2. 12, 13. Bp. Bilson of Chr. suffering. Bp. Usher: Chr. Incarnat. Dr. Jackson: Humiliation of the Son of God. [*Jo. Nic. Jacobus de Vulneribus Christi.* Lipsiæ. 1686.] Nativ. & Passion-Serm. by Bp. Lake, Andrews, Brownrigg, &c. [Dr. Barrow.] Bp. Taylor: Christ's Nat. Exemp. Sect. 3. Dr. Pierson: Creed. [*Limburg. Theol. Chr. l.* 3. *c.* 13.] [Dr. Moor's Mystery of Godliness. p. 436.]

Christs Exaltation.

Homily: Vol. 2. 14. Mr. Garbut of Christ's Resurrection. Dr. Pierson: Creed. *Greg. Nyssen.* Tom. 3. *Chrysost.* Tom. 7. [*Limburg. Ibid.* l. 3. c. 14.]

Offices of Christ.

Bp. Reynolds, on *Ps.* 110. Dr. Hammond: Pract. Cat. B. 1. Sect. 2. [*Limburg. Th. Chr. l.* 3. *c.* 15, 16, &c. *ad fin. libri.*] [Bp. Sanderson, *Isa.* 52. 3. That the Personal Offices of Christ are never to be laid aside.] [Dr. Moor's Mystery of Godliness. p. 258.]

The

A a. The things to be *known* and believed concerning *Man*, may refer either to

- *This Life*, his
  - *Original*, where concerning the
    - Creation of the World, Angels, & Men
    - State of Innocence.
    - Covenant of Works.
    - Lapse or fall, where concerning Original Sin.
    - *Restitution.* Vide B b.
- The *Life to come.* Vide C c.

Original Sin.

Common-pla., Casuists.
Lub. L. 2.
Aquinas. 12. 22.
Voetius. Disp. Theol. P. 1. Disp. 53.
Menasseh Ben Israel de fragilitate ex Lapsu.
Bp. Taylor: Tracts.
Episcopius.
[*Limburg. Theol. Chr. l.* 3. c. 3, 4, 5, 6.]
[Brian. Turnor. *de ingressu primi peccati.*]
[Four Aggravations of the Sin of our first Parents, Mr. Mede, p. 222.]

Creation.

Creation.

Basil. Magn.
Ambros. } *in Hexam.*
Greg. Nyss.
Philoponus.
Severianus.
Lombard. l. 2. *Aquin.* P. 1.
Bonaventura in Hexam.
Guil. Parisiens. in Hexam.
Manasseh Ben Israel de Creatione.
Voetius. Disp. Theol. P. 1. D. 32, *&c.*
Dr. Stillingfleet: *Orig. S.* B. 3. *Chap.* 2.
Hottinger.
Petavius. Dogm. Theol. Tom. 3.
[*Limburg. Theol. Chr. l.* 2. *c.* 19.]

Angels. Devils.

Voetius. Disp. Theol. P. 1. Disp. 46, &c.
Mr. Mede: B. 1. Disc. 4, 10. B. 3. Ch. 3, 4, 5, 6.
[*Limburg. Ibid.* l. 2. c. 20.]

State of Innocence.

Covenant of works.

[Mr. Will. Allen of the two Covenants.]
[*Dio. Petavius de lege & Gratiâ.* Par. 1648.]
[Difference between the Old Covenant and the New. Mr. Mede. p. 252.]
[Of the Old and New Covenant. Dr. Moor's Mystery of Godliness. p. 466, to 476.]
[An Obligation on our part in the New Covenant. p. 477.]
[Further Considerations of the state of the New Covenant. p. 480.]
[Certain Cautions and Counsels to the New Covenanters. p. 486.]

Fall of Man.

Mr. Mede: B. 1. Disc. 37, 38, 39.
[*Limburg. Theol. Chr. l.* 3. *c.* 2.]

Bb. The *Restitution* of Lapsed Mankind by the **Covenant of Grace**, may be considered, either according to

Those several Dispensations under the *Law*,

From { *Adam* / *Noah* / *Abraham* / *Moses* } to { *Noah.* / *Abraham.* / *Moses.* / *Christ.* }

That Method which is more plainly discovered in the *Gospel*, containing some things on *Gods part*, viz.

{ **Predestination.** / **Vocation.** / **Regeneration**, *Sanctification*, *Conversion.* }

Covenant

Covenant of Grace.
Mr. Will. Allen.]
[Whole Duty of Man.]

Church before the Law.
Jacob. Bolduc de Eccles. ante legem.
Dr. Joh. Owen: *Theologia Ante diluvian Noachic. &c.*
Episcopius Institut.
Heideggeri Hist. Patriar.
[*Morinus de Patriarch. Origine.*]
[Ed. Brerewood.]

Predestination.
Arminian Controversies

Vocation.
Mr. Ant. Burgess: Spiritual Refining, Sect. 12.
[*Limborg. Theol. Chr. l. 4. cap. 11, 12.*]

Regeneration.
Crellius. Exh. Chr. L. 2. C. 3.
Episcopius de ordinario conversionis modo.
Voetius Theol. P. 2. D. 29.
Dr. Hammond: Pr. Cat. B. 1. S. 4.
Mr. Ant. Burgess; Spiritual Refining, Sect. 4, 8, 9.
[Dr. Claget against Owen.]

{ *Mortification.*
{ *Vivification.*
{ Justification.
{ *Adoption.*
{ *Obsignation*, or Sealing.

Mans part, viz. Owning of Christ for a Saviour and a Lord. Faith. Repentance.

Justifies.

Justification.

Common-places. Contr. Bp. Downham.
[Bp. Taylor's Polemical Discourses. p. 901.]
Will. Pemble.
Anth. Burgess.
Mr. Baxter.
[*Limburg. Theol. Chr. l. 6. c. 4.*]
Mr. Woodbridge, and Mr. Eyre.
Dr. Hammond: Pr. Cat. B. 1. S. 3.
[Dr. Sherlock of the Knowledge of Jesus Christ.]

Faith.

Homily, Vol. 1, 4.
Dr. Jackson.
Mr. Ball.
Mr. Perkins.
John Downham.
Mr. Baxter.
Dr. Hammond: Pr. Cat. B. 1. S. 3.
Castellio. Dialog. de Fide.
[Dr. Barrow's Sermon.]
[Parable of the Pilgrim. c. 16. 37, 38.]
[Bp. Sanderf. Rom. 14. 23.]
[A Justifying and Saving Faith what. Mr. Mede. p. 158. 215.]
[Of being saved by Faith alone. Dr. Moor's Mystery of Godliness. p. 376.]

Repentance.

See before, p. 109.
Basilius Mag. Conc. Mor.
Chrysost. Tom. 6. Orat. 8.
Greg. Nyssen. Tom. 2.
Ambros. Tom. 1. Lib. 2.
Tertullian. de Pœnitentia.
Augustinus, Tom. 9. de Pœnitentiæ Medicina.
[Mr. Mede. B. 1. p. 301.]
[A Description of Repentance. Janus.]

Cc. The chief things to be known concerning the state of man after this life, are, the

{ Immortality of the Soul, as brought to light by the Gospel.
{ Resurrection of the Body.

Immor-

Immortality.

see before, p. 207.

Bp. Ruft. Sermon on 2 Tim. 1. 10.

Resurrection.

[*Athenagoras.*]

Menasseh Ben Israel de Resurrectione.

Bp. Andrews } Easter-
Bp. Brownrig } Serm.
&c.

[*Phil. Mullerus de Immutatione superstitum in fine Mundi.* Jenæ. 1683.]

[Mr. Boyle of the possibility of the Resurrection.]

[*Resurrectio Corporum Humanorum Probata Rationibus Naturalibus.*]

[*A Martino Peregrino Societatis Jesu.* Romæ. 1674.]

[Mr. Jo. Gregory's Sermon of the Resurrection.]

[Dr. Moor's Mystery of Godliness. p. 221.]

Dr. Pierson on the Creed

Chrysost. Tom. 6. Orat. 69.

Tertullian. de Resurrect.

Greg. Nyssen. Tom. 3.

[*Limburg. Theol. Chr. l. 6. cap.* 11.]

Future **Judgment.**

{ *Particular.*
{ *General*, with respect to the different

{ *States.* **Salvation. Damnation.**
{ *Places.* **Heaven. Hell.**

Future

Future Judgment.

Commentators on the Creed.

Treatises on the four last things: as Mr. Bolton, &c.

Sam. Smith.

Will. Fenner.

Will. Attersol.

Mr. Mede: Christ's second coming.

Bp. Ward: Serm.

[*Limburg. Ibid.* Lib. 6. Cap. 12.]

[Dr. Sherlock.]

[Dr. Barrow of the Reasonableness and Equity of Future Judgment. Vol. 2.]

[Of the Day of Judgment according to the truth of Scripture. Dr. Moor's Mystery of Godliness, p. 212.]

Salvation. Damnation.

Dr. Pierson on the Creed

[*Limburg. Theol. Chr.* l. 6. c. 13.]

[Assurance of Salvation is possible, Mr. Mede, p. 306.]

[Obedience the way to Assurance, p. 310.]

[The Remedies which restore men to a state of Salvation. Mr. Ketlewel's Measures of Christian Obedience. p. 568. to 635.]

Heaven. Hell.

Bellarminus de æterna felicitate.

Practi-

Dd. *Practical Instructions* may be distinguished into such as do belong either to the times of the

- *Old Testament*, relating to things
  - Ceremonial: The
    - Jewish Sacraments.
      - *Circumcision.*
      - *Passover.*
    - Various Types.
      - Sacrifices. Oblations.
      - Urim, Thummim.
  - Judicial, about Civil matters, as
    - The Laws about Marriage. *Forbidden degrees.*
    - *Waters of Jealousie.*
    - Her Tuitions.
    - Cities of Refuge.
  - *Moral*, as to those circumstances belonging to Publick Worship.
    - *Times.* The Jewish Sabbath.
    - *Places.* Sanctuaries, Tabernacles, Temple, Synagogues.
    - *Persons.* Prophets, Priests, Levites, Scribes, Rulers of the Synagogues.
- *New Testament.* Vide E e.

Ceremonial

Ceremonial Law.
Aquinas prima secundæ.
John Weems.
Episcopius Institut.
Bp. Taylor: Cases of Consc. B.2. Ch.2. Sect.2.
[Dr. Spencer, *de Legibus Hebræorum Ritualibus.*]
Jewish **Sacraments** } *Circumcis. Passeover.*
Common-places.
Lumbard. L.4. *Aquin.* P.3.

Types.
Mr. Guild. Moses unveild
Dr. Taylor: of Types.
Episcopius Institut.
[*Jos. Placæus de Typis.*]
[How the Rock and Manna Types of Chr. Mr. Mede. p. 246--8.]
[Mr. Pascal's Thoughts. p. 96. to 105.]

Sacrifices.
Mr. Mede: B.1. Disc. 49.
Episcopius Institut.
Joh. Cloppenburgii Sacrificiorum Schola sacra.
Franzii Schola Sacrific.
Stuckius } *de Sacrificiis.*
Sanbertus }
[Dr. Spenc. Dr. Outram.]
[*Maimonides de Sacrificiis*]
[Obedience a more necessary Duty than Sacrifice. Mr. Mede. B.2. p. 352.]
[The Christian Sacrifice. Mr. Mede. B.2. p. 355. to 382.]
[*Cur Tibullus porcum hostiam mysticam dixerit? Mureti Var. lect. l. 3. c. 7.*]

Urim. Thummim.
Rivet. in Exod. 21. 24.
Pet. Molinæus. Vates. Lib. 1. *Cap.* 22.
[Dr. Spencer.]
[Dr. Pocock on *Hosea.* p. 149.]

Judicial Law.
Joh. Weems.
Episcopius Institut.
Bp. Taylor: Cases of Consc. B.2. C.2. Sect.3.
Zepper } *de Legibus forensibus.*
L'Empereur }
[*Mosaicarum & Romanorum legum collatio. Notis* Pithæi.]

Lex Talionis.
Rivet. in Exod. 21. 24.

Cities of Refuge.
Rivet. in Exod. 21. 13.

Sabbath.
See after, p. 303.

Ecclesiastical Officers under the Law.
Pra-

Ee. *Practical Institutions* belonging to the *New Testament*, do relate either to things

- *Ceremonial*: The two Evangelical Sacraments,
  - Baptism, where it may be proper to treat concerning Confirmation.
  - Eucharist.
- Judicial, or Civil, concerning
  - Polygamie.
  - Divorce.

Baptism.

Baptism.

[*Severus Patriarcha de ritibus baptismi & Synaxis apud Syros Christianos.*]
[*Joseph. Vica Comes de Antiquis baptismi ritibus.*]
Lumbard. Lib. 4.
Controversies about Pædobaptism.
Mr. Mede: B. 1. Disc. 17.
Bp. Tayl. Exemp. Sect. 9.
John Down.
Dr. Patrick
Mr. Cobbet.
} Treatises.
[Dr. Cave's Primitive Christianity. Par. 1. C. 10.]

Confirmation.

Dr. Hammond.
Dr. Patrick.
Dr. Priaulx.
Mr. Baxter.

Eucharist.

Homily: 2. 15.
Mr. Joh. Dod.
Bp. Reynolds.
Bp. Taylor.
Dr. Patrick.
[Mr. Glanvil.]
[Mr. Ketlewel.]
Jer. Dyke.
Will. Cooper.
Will. Fenner.
Fr. Roberts.
Mr. Mede: B. 1. Disc. 43, 44. B. 2.
Dr. Cudworth: the true Notion, &c.
[Dr. Cave's Primitive Christianity. Par. 1. C. 11.]

Polygamy. Divorce.

Lumbard. L. 4. *Aquinas* in *Supplem.* P. 3.
Wigandus de Divortiis.
Beza de Polyg. & Divor.
Edm. Bunny.
Mr. Milton.
Dr. Hammond. Pr. Cat. 2. B. 2. S. 7.

Moral,

Moral, as to
- *Circumstances* of
  - *Time*. The Christians **Lords Day**.
  - *Places*. Oratories, Churches.
  - *Persons*, to be consider'd according to the
    - Several Kinds or Orders of Ecclesiastical Officers, *Apostles*, *Evangelists*, *Bishops*, *Presbyters*, *Deacons*.
    - Manner of setting them apart, by Imposition of hands, or **Ordination**.
- *Substance*, namely, Duties belonging to natural Religion, which in the manner of their Explication and Enforcement, are in the Gospel raised to a greater perfection than the light of Nature doth usually attain, being delivered either more
  - *Largely*, in the Sermon on the Mount.
  - *Briefly*, in those general Precepts of
    - *Self-denial. Taking up the Cross. Imitation of Christ.*
    - **Believing** *in Christ*, and **Repenting**.

Lords

Lords Day.

Brerewood and Byfield.
Bp. White. Bp. Ironside.
Dr. Heylin.
Mr. Cawdrey, and Mr. Palmer.
Mr. Mede: B. 1. Disc. 15.
Bp. Andrews: Com. 4. Chap. 2, 3.
[Dr. Cave's Primitive Christianity, Par. 1. C. 7.]

Divers of Gospel-Ministers.

[Bp. Taylor.]

Ordination.

Self-denial.

Bp. Reynolds on Mat. 16. 24.
Dr. Preston.
Dr. Hammond: Pract. Cat. 1. S. 3.
[*Limburg. Theol. Chr. l.* 5. *c.* 50.]
[See the end of this Book.]

Taking up the Cross.

Dr. Hammond: Pr. Cat. B. 1. S. 3.
[Greatest Misery to be out of God's favour, Mr. Mede. p. 256.]

Immitation of Christ.

Tho. a Kempis.
[Christ's Yoke the Yoke of Obedience. Mede. p. 155.]

Believing. Repenting.

See before, p. 293.

The

FI. The **Affections** or Properties of **Virtues**, may be distinguished, as Virtues themselves are, into

- *Intellectual*, relating to those two Faculties in the
  - *Rational* soul, employed for the gaining of knowledge.
    - *Invention*, which is rightly or wrongly disposed by **Sagacity**. *Dulness.*
    - *Judgment*, which is well-disposed, when a man is inclined to assent unto things upon sufficient evidence. **Faith**, *Credulity*, *Incredulity.*
  - *Sensitive* soul, apt to hinder us from knowledge, whether the
    - *Phancy*, which is well or ill disposed by **Sobriety**, Seriousness, *Conceitedness.*
    - *Appetite*, which is fitly regulated by our being concerned for any thing, according to a due measure, and not either more or less than the Evidence or Importance of it doth require. **Moderation**, *Slightness*, **Fierceness**, *Fanaticalness.*
- *Moral.* Vide G g.

Affections

Affections of Virtue *Crellius. Eth. Chr.* L. 2. C. 7.

Sobriety. Conceitedness.

Sagacity. Dulness.

Moderation { Slightness. Fierceness.

[*R. Salomon. Sermo cibi præcepti, excitans ad moderationem, non tantum in dictis & factis, sed & in cibo, potuque sumendo.*]

[*Sam. Pomarius. dissertationes* 8. *de Moderatione Theologica.* Wit. 1674.]

Faith { Credulity. Incredulity.

[Meric. Causabon.]

[What Saving Faith is, Mr. Mede. p. 154.]

[Bp. Wilkins, Sermon xiij.]

G g. The *Affections* of Moral Virtue, do concern either the

- Temper and frame of our Minds, as to
  - Their due attention for any kind of advantage, or against any kind of evil. **Heedfulness,** *Caution, Watchfulness, Rashness, Carelessness, Security.*
  - The steddiness of our purposes. **Resolution,** *Irresoluteness.*
  - The freedom and readiness of our faculties about any thing. **Alacrity.** *Grudging.*
  - The reality of our Intentions, suitable to our Professions, **Sincerity,** *Uprightness.* **Hypocrisie,** *Dissimulation.*
- The Vigorousness of our endeavours. **Diligence,** *Assiduity.* Sloth.
- The Universality required to virtuous Actions, in respect of the
  - *Object.* **Integrity. Partiality.**
  - *Time* of continuance. **Constancy,** *Fickleness. Inconstancy.*

Heed-

Heedfulnels. Carelesnels.

Joh. Downham: Treatise against Security.
Mr. Gataker. Mar. 13. 37.
Joh. Rogers: Christian Watch.
Will. Fenner: Christ's Alarum.

Resolution.

Parsons Resolutions.
[When our purpose to forsake Sin is real, Mr. Mede. 152.]
[A particular Discourse of Resolution.]
[Dr. Patrick's Parable of the Pilgrim. Cap. 8. & 9.]
[*Protestationes ad Deum sæpius renovandæ. Cardinal. Bonæ Op.* Vol. 1. p. 46--9.]

Alacrity. Grudging.

Sincerity. Hypocrisie.

Voetius. Theol. P. 2. D. 32.
Bp. Sanderf. on 1 Kings 21. 29. & Gen. 20. 6.
Mr. Gataker. on Psal. 97. 11.
Mr. Sheffield: Treatise.
Mr. Joh. Smith, of Pharisaical Righteousnes.
Dr. Patrick, of Jew. Hyp.
Bp. Andr. Com. 1. ch. 16.
[Apprehensions of Gods Presence causeth sincerity and purity of Heart, Mr. Mede. p. 201. Vid. p. 204.]

Diligence. Sloth.

Integrity. Partiality.

Partial Obedience.
Cause of Decay, Chap. 6.
Bp. Andr. Com. 1. ch. 17.

Constancy. Inconstancy.

Mr. Gataker. *Rev.* 2. 30.

Hh. The *Degrees* or Measures of Virtue or Vice may be distinguished into such as concern things

Intellectual, with respect to the

- *Object*, or things to be known or believed, whether of greatest necessity and importance.
- *Subject*, as to the greater or lesser degrees of perswasion. Assurance. *Doubts. Assertions.*

Degrees

Degrees of Virtue.
Crellius. Eth. Chr. Lib. 2. Cap. 6.

Fundamentals.
Dr. Hammond. Treatiſ.
Voetius. Theol. P. 2. D. 34.
Mr. Chillingworth againſt Knot.
Epiſcop. Reſp. ad 10 *quæſt.*
[*Ant. de Dominis de Repub. Eccleſ.* Tom. 3. p. 72. 127. 132.]
[Dr. Sherlock's Continuation of his Defence of the D. P.]
[*Lamb. Velthuyſius. Tract. de articulis fidei fundamentalibus Op.* Tom. 1. p. 697.]

Aſſurance. Doubt.
Mr. Perkins. Tract.
Dr. Sibs: Souls conflict, and Bruiſed Reed.
Mr. Hoard's Souls Miſ.
Mr. Joh. Smith, Chriſtian Conflict.
Mr. Ant. Burgeſs: Spirit Ref. Sect. 1.
[*Limburg. Theol. Chr. l. 6. cap.* 7.]
[Aſſurance not a cauſe of Juſtification, Mr. Mede. p. 309.]
[Dr. Patrick's Parable of the Pilgrim. c. 37.]

Practical, relating to
- *Virtues* or Graces.
  - The *least degree* of Grace.
  - **Growth** in Grace, or declining in it.
  - **Heroical** Virtues, or such as are stiled *Semi-Virtues*, **Imperfect Virtues**, as *Tolerance*, *Continence*, *Bashfulneß*, or natural Modesty.
- *Vice* or sin to be treated of more
  - *Generally*, where concerning the **Aggravation** or **Extenuation** of sin.
  - *Specially*, whether the
    - *Greater* sins.
      - **Wilful** and *presumptuous*, against knowledge and deliberation.
      - The **Sin against the Holy Ghost.**
    - *Lesser* sins. **Infirmities**, from ignorance or sudden surprizal.

Growth

Growth in Grace.
Dr. Taylor: Saints Prog.
Dr. T. Goodwin: Tract.
Bp. Taylor: Sermons concerning growth in Grace.

Heroical Virtues.
Crell. Eth. Ar. P. 2. C. 25.
[Sir Will. Temple's Eſſay.]
[*Nic. For. Ducheſne Florileg. Philoſoph.* p. 339.]

Imperfect Virtues.
Reynaudus de Virt. Lib. 6. Sect. 3.
Crell. Eth. Ar. P. 2. C. 26.
Plutarchus de Vitioſa Verecundia.

Aggravations. Extenuations.
Bp. Reynolds: Sinfulneſs of Sin.
Dr. Tho. Goodwin.
[Bp. Taylor's Polemical Diſcourſes. p. 614.]

Preſumptuous ſins. Infirmities.
Dr. Hammond: Tract.
Sam. Hoard, of Preſumptuous ſins.
Bp. Saunderſon on Pſal. 19. 13.
[*Limburg. Theol. Chr. l.* 5. *c.* 4.]
[Bp. Taylor's Polemical Diſcourſes. p. 771, &c.]
[Bp. Sanderſ. Gen. 20. 6.]

Sin againſt the Holy Ghoſt.
Lumbard. Lib. 2. Caſuiſts.
Sebaſtian Benefield.
Mr. Baxter.
Mr. Bradſhaw.
[Dr. Tillotſon's Sermon.]
[Mr. John Hales Tract of the Sin againſt the Holy Ghoſt.]
[*S. Athanaſii Ep.* Vol. 1. p. 970.]
[*S. Chryſoſt.*, *Grotius*, *Aliique* } *in Cap.* xij. *S. Matth.*]

Ii. The *Means* or Helps for our better attainment of these Virtues and Graces, are either

- *External*, respecting
  - *God*, by our imploring the Divine Grace and assistance.
  - *Men*, more
    - *General*,
      - Conversing with **good Company.**
      - Proposing to our selves **good Examples.**
    - *Special*, Having some faithful Monitor, who may watch over us, to mind us of our failings and our duties.
- *Internal*,
  - *Positive*, by our care for several helps,
    - *General.* Frequent **Meditation.** *Consideration.*
    - *Special*, by meditating upon
      - God's Omnipresence and Omniscience.
      - The many great *advantages* and *disadvantages* of *Virtue* and *Vice.*
      - The Necessity and reasonableness of taking **care for our souls,** above all other things.
      - Our own particular states, to be discovered by frequent **Self-examination.**
  - *Negative.* Vide K k.

Means

Means in Relig.
Raynaudus Diſc. Moral.
Diſt. 3. Q. 1. Art. 6.
Diſt. 4. Q. 2. Art. 4, & 7.
Bp. Taylor. Rules of Holy Living.
[God beſtows his Bleſſings by the uſe of means. Mr. Mede. p. 307.]
[Of the Conduct of ones Life. Moral Eſſays. Vol. 2. p. 117.]

Good Company.
[Of the danger of Converſation. Moral Eſſays. Vol. 2. p. 257.]
[Winter Evenings Conferences, by Dr. Goodman.]
[Of the pleaſure of good Company. Parable of the Pilgrim. C. 22.]

Good Examples.

Meditation.
Bp. Taylor: Exemp. S. 5. D. 3.
Cauſes of decay, C. 3. &c.
[The way to ſtudy as a Chriſtian ought. Moral Eſſays. Vol. 2. p. 323. to 344.]
[The profit of Solitude. Parable of the Pilgrim. c. xxix.]

Care of our ſouls.
Duty of Man. Preface.

Self-Examination.
Bp. Taylor: Holy Liv. ch. 2.
[Mr. Maſon.]
[Of the Knowledge of ones ſelf. Moral Eſſays. Vol. 3. p. 1. to 122.]

Nega-

K k. *Negative means*, consisting in a *Caution* against several *Hinderances*, are either

- *General.*
  - **Beginnings** of sin to be resisted.
  - **Temptations** and occasions of sin to be avoided.
  - **Small sins** not to be indulged.
- *Special*, by our watchfulness against
  - **Mispending our time.**
  - **Over-much care** and business.
  - **Delays** and Procrastination.

Resisting

Resisting Beginnings of sin.

Temptations.
Mr. Capel: tract of temp.
Bp. Tayl. Exemp. Sect. 9.
[Bp. Sanderson, Psal. 19. 13.]

Not indulging small sins.

Mispending time.
Homily against Idleness. Vol. 2. 19.
Bp. Taylor: H. Liv. c. 1.

Over-much care and business.
Dr. Hammond: Pract. Cat. B. 2. S. 5.
[Mr. Mason: Cure of Cares.]
[Bp. Sanderson, 1 Tim. 4. 4.]

Delays.
Bp. Taylor: Danger of late Repentance.
[Dr. Barrow's Sermons, Vol. 3.]

The

Ll. The Motives to Virtue and Religion, do concern either

- *Intellectual* Virtue,
  - *Common* to *Natural* and Instituted Religion.
    - The *Perfecting* of the *Understanding*.
    - The Freeing us from the *Mischiefs of Error*.
  - *Proper* to *Instituted* Religion, which doth afford many special advantages of more clear and certain discoveries of the will of God in Scripture.
- *Practical* or Moral, whether such as are to be derived from the
  - Nature of the things themselves, in respect of their
    - *Possibility*.
    - Facility.
    - Equity.
    - Necessity.
    - Excellency and benefit, so much tending to the good of
      - The *Universe*.
      - *Societies*.
      - *Particular persons*. Vide M m.
  - *Promises* of Scripture. N n.

Motives

Motives to Relig.
Raynaudus. Disc. Moral.
Dist. 3. Q. 1. Art. 6.
Dist. 4. Q. 2. Art. 4.
Q. 3. Art. 7.

Facility.
Bp. Taylor's Exemp.
Sect. 13. 13.
[Bp. Sanderson. 1 Pet.
2. 16.]

Equity.

Necessity.

Excellency.
Mr. Joh. Smith of the
Excellency and Noble-
ness of true Religion.
Causes of Day, Ch. 1.

The

Mm. The *Benefits* accrewing to *particular persons* by Religion, do concern either

- *This life*, with respect to
  - Outward things,
    - The welfare of our *Bodies*, as to the due exercise of our natural functions, and a freedom from pain and sickness. **Health.**
    - Our *Estates* and Possessions, as to their sufficiency for our Occasions and Conveniences, according to that rank and station wherein we are placed. **Riches.** *Wealth. Poverty.*
    - Our *Names*, as to that esteem which we have amongst good men. **Honour. Reputation.**
    - The *suitableness* of the things which we have or do, and that satisfaction we receive by them. **Pleasure.**
    - A freedom from *Dangers*, Mischiefs, and Trouble. *Peace.* **Safety. Quiet.**
  - Inward satisfaction of mind in our Conditions. **Contentation.**
- *The life to come*, as to such a kind and degree of happiness, in a **future state**, as the Light of Nature is able to acquaint us with, and assure us of.

Health.

Health.

Riches.
[Dr. Cave's Primitive Christianity. p. 2. c. 2.]

Honour.
[*Joannis Meursii de gloria liber unus.* Lugd. Bat. 1606.]

Reputation.
[Moral Essays. Vol. 3. p. 262. to 317.]

Pleasure.
Crellius. Eth. Arist. P. 3.

Safety.

Quiet.

Contentation.

Future state.
Dr. Windet, *de Vita Functorum statu.*
[Dr. Thomas Burnet.]

The

Nn. The *Motives* to Religion from the **Promises** of Scripture, do concern either

- *This Life*,
  - All outward things, so far as they may be good for us.
  - **Peace** and joy **of Conscience.**
  - **Assistance of the Divine Spirit.**
  - **Liberty** from
    - The *Law*,
      - *Ceremonial.*
      - *Moral*, as to the Rigor of it.
    - *Sin*, in respect of its dominion.
- The *Life to come.*
  - *Freedom from* the greatest *Loss* and *Pain.*
  - *Possession* of the *greatest Happiness* in the Beatifical Vision.

Promises

Promises of Script. Mr. Edw. Leigh. Dr. Spurstowe.

Peace of Conscience.

[Ric. Carpenter, three Sermons of keeping a good Conscience.]

[Bp. Sanderson. Prov. 16. 7.]

[A benumbed Conscience the worst state of Soul. Mr. Mede. p. 163.]

Assistance of God's Spirit.

[Dr. Claget against Owen.]

[Mr. Will. Allen of Divine Assistance.]

[Of the Promise of the Spirit. Dr. Moor's Mystery of Godliness, p. 392.]

Liberty.

Geo. Downham.

Bp. Sanderson. 1 *Pet.* 2. 16.

Future Happiness.

[Bp. Sanderson. 1 *Kings* 21. 29.]

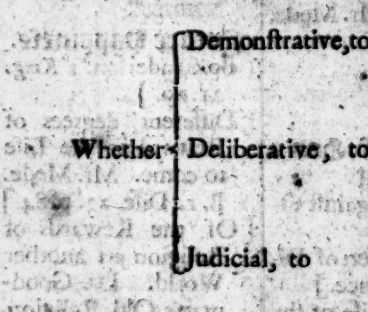
[Different degrees of Reward in the Life to come. Mr. Mede. B. 1. Disc. 23. p. 84.]

[Of the Rewards of Religion in another World. Dr. Goodman's Old Religion. C. 3. P. 21.]

I Will not undertake to justifie this *Analysis* in every particular, as if it were in no respect defective: But as it is, it may serve for instance and direction to others, in the finding out a better. The several particulars may be used as Common-place-heads, unto which to refer the Collections of our reading.

Now (I say) when a Minister hath thus distinctly passed over the Substance of Divinity under such Heads as these, it will be very easie for him afterwards to enlarge himself upon any particular Subject or Text, with natural pertinent matter.

There are some other Helps of Invention, to which the Art of *Rhetorick* does direct, according to the Subject we are to handle



For each of which, there are several *Topicks*, but 'tis supposed that every Minister is acquainted with those things in his preparatory studies; and therefore I forbear any further mention of them

Thus

Thus much of the two first Helps unto the Gift of Preaching,

{Method,
{Matter.

SECT. V.

Concerning Expression.

THE third and last to be insisted upon, is concerning *Expression*; in which there are two things considerable:

{Phrase.
{Elocution.

The *Phrase* should be plain, full, wholesome, affectionate.

1. It must be plain and natural, not being darkned with the affectation of *Scholastical* harshness, or *Rhetorical* flourishes. Obscurity in the Discourse, is an Argument of Ignorance in the mind. The greatest learning is to be seen in the greatest plainness. The more clearly we understand any thing our selves, the more easily can we expound it to others. When the notion it self is good, the best way to set it off, is in the most obvious plain expression. St. *Paul* does often glory in this, that his preaching *was not in wis-*

1 Cor. 1. 17. c. 2. 1, 4. 1 Thes. 2. 4. Non quærit æger medicum eloquentem, sed sanantem. *Sen. Epist. 6.*

dom of words, or excellency of speech; not with inticing words of mans wisdom, not to pleasing men, but God, who trieth the heart. A Minister should speak *as the Oracles of God*, 1 Pet. 4. 11. And it will not become the Majesty of a Divine Ambassage, to be garnished out with flaunting affected Eloquence. How unsuitable is it to the expectation of a hungry Soul, who comes unto this Ordinance with a desire of spiritual comfort and instruction, and there to hear only a starched speech, full of puerile worded Rhetorick? How properly may such a deceived hearer take up that

Ep. 49. Ep. 21. of *Seneca*, *Quid mihi lusoria ista proponis? Non, est jocandi locus, ad miseros vocatus es, opem te laturum naufragis, captis, ægris, intentæ secuti subjectum præstantibus caput, quo diverteris? quid agis?* 'Tis a sign of low thoughts and designs, when a man's chief study is about the polishing of his phrase and words. *Cujuscunque orationem vides politam & solicitam, scito animum in pusillis occupatum:*

2. It must be *full*, without empty and needless Tautologies, which are to be avoided in every *solid* business, much more in *sacred*. Our Expressions should be so close, that they may not be obscure; and so plain, that they may not seem vain and tedious. To deliver things in a crude confused manner, without digesting of them by a previous meditation, will nauseate the hearers, and is as improper for the edification of the mind, as raw meat is for the nourishment of the body.

1 Tim. 6. 3. 2 Tim. 1. 13. 3. It must be *sound* and *wholesome*, not tainted with any erroneous corrupt Doctrine, or the affe-

ctation

ſtation of novelty. Falſe opinions do many times insinuate themſelves by the uſe of ſuſpicious Phraſes. And 'tis a dangerous fault, when men cannot content themſelves with *the wholeſome forms of ſound words*, but do altogether affect new light, and new language, which may in time deſtroy practical Godlineſs, and the power of Religion. Tit. 2. 7. 1 Tim. 6. 20. καινοφωνίας. κενοφωνίας.

4. It muſt be *affectionate* and cordial, as proceeding from the heart, and an experimental acquaintance with thoſe truths which we deliver; *Quod procedit e corde redit in cor.* 'Tis a hard matter to affect others with what we are not firſt affected our ſelves. *Præcipuum ad perſuadendum eſt amare quod ſuades: Amanti pectus ipſum ſuggerit orationis ardorem.* 'Tis ſaid of *John* the Baptiſt, that *he was a burning and ſhining light*; *ardere prius eſt, lucere poſterius; ardor mentis eſt, lux doctrinæ.* This is to ſpeak in the evidence and demonſtration of the Spirit and Power. There is a common relation to this purpoſe of divers learned men, who having a great while with much argument and ſtrength of reaſon contended with another about perſwading him to be baptized; he being learned alſo, could ſtill evade all their Arguments: At length a grave pious man amongſt them, of no note for Learning, ſtands up and beſpeaks him with ſome down-right affectionate expreſſions, which wrought ſo effectually upon the other, that he preſently ſubmitted; yielding this reaſon, *Donec audiebam rationes humanas, humanis rationibus repugnabam; cæterum ſimul atque audivi Spiritum loquentem, ceſſi Spiritui.* And 'tis ſtoried of *Jovius*, before

his Conversion, that meeting once with a Country-man as he was in a Journey, and falling into Discourse with him about divers points of Religion, he observed the plain Fellow to talk so experimentally, with so much heartiness and affection, as made him first begin to think, that sure there was something more in those truths than his notional humane learning had yet discovered; which occasioned his more serious enquiry into them, and afterwards his Conversion. Such great power is there in these cordial expressions.

As for the manner of composing Sermons, It will not be convenient for one that is a constant Preacher, to pen all his Discourses, or to tye himself unto Phrases; when we have the matter and notion well digested, the expressions of it will easily follow; whereas to be confined unto particular words, besides the great oppression of the memory, will likewise much prejudice the operations of the understanding and affections; the judgment will be much weakned, and the affections dulled, when the memory is over-much burdened and vexed. A man cannot ordinarily be so much affected himself (and consequently, he cannot so easily affect others) with things that he speaks by rote, as when he takes some liberty to prosecute a matter according to his more *immediate* apprehensions of it, by which many particulars may be suggested, that were not before thought of, when he doth expatiate upon any Subject, according to the workings of his own affections, and the various alterations that may appear in the Auditory. And then besides, this liberty will breed a *modesty*, such

such a fitting confidence, as should be in that Orator who is to have a power over the affections of others, which such an one is scarce capable, who shall so servilely tye himself to particular words and expressions, from which he dares not vary, for fear of being out.

But a man cannot expect a *good habit* of preaching thus, without much study and experience. Young beginners should use themselves to a more exact and elaborate way; when a good stile and expression is first learned by penning, it will afterwards be more easily retained in discoursing.

In the elocution, there are two extremities to be avoided, too much { Boldness. / Fear.

1. Against too much *rashness* and *boldness*, consider the special Presence of God and Angels, the solemn dignity of those sacred Mysteries with which we are intrusted, the weighty business of saving souls. And, *who can be sufficient for these things?* It was an usual saying of *Luther*, *Etsi jam senex, & in concionando exercitus sum, tamen timeo quoties suggestum conscindo.* And he found by experience, that when he was most distrustful of his own preparations, then were his labours accompanied with some special blessing and efficacy: and on the other side, when he was most confident, then he failed most. 2 Cor. 2. 16.

2. Against too much *fear*; Consider, it does not become the business we are about; we

Acts 4.26. should *speak the word with boldness*; God has promised his assistance, *that his strength shall appear in our weakness*. It does not become the *dignity* or excellency of our Calling; we are the *Angels*, the Ambassadors of God, συνεργοι, his *fellow-workers*. And besides, this timerousness in the Speaker, will much hinder the efficacy and power of the Word on the Hearers. In brief, the most proper manner of elocution, is with modesty and gravity, which will best suit with our Calling and Business.

To conclude; The observation of these Helps and Directions, together with frequent diligent Practice, will (as far as Art can effect) quickly produce a good habit, and by consequence a facility.

FINIS.

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